# NEW ESSAYES: MEDITATIONS, and Vowes:

*Including in them the* Chiefe Duties of a Christian, both for Faith, and Manners.

*LONDON*,
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# To the Right vertuous and Honourable Lady; the Lady *Alicia Dudley*.

MADAME,

AFter I had written theſe lines, (for I know not well how to call them) I long diſcourſed with my ſelfe, whom to I might preſent them: At length I bethought my ſelfe of your Ladiſhip, whom I deemed very worthy of them; and am bold, vnder

your Name, to publiſh them vnto the world. If herein, or by any other meanes, I may further your knowledge or deuotion in true Chriſtianiſme, I ſhal reioice. I ſeek for nothing, but your ſoule for Chriſt, that in him it may be preſented pure and perfect vnto God. Your *wiſedome*, and not your *wealth*, that you may bee wiſe in Chriſt Ieſus, according as S. *Paul* doth teach you: *If any man among you ſeemeth to be wiſe in this world, let him become a foole, that hee may bee wiſe: for the wiſedome of this world is foliſhneſſe with God.* To know Chriſt well, is the chiefeſt learning; and to ſerue him

2.Cor.3.18

him truely, is the greateſt freedome. *Mary* was happy in bearing him, more happy in beleeuing in him, in that ſhee bare him in her breaſt, whom ſhe bare before in her belly. And though euery Lady cannot be a *Mary*, a *Mother* to him in the fleſh; yet euery true Chriſtian Lady is a kinne to him in the faith, fleſh of his fleſh, and bone his bone, a very member of his body in a ſpirituall ſence. *Whoſoeuer* (ſaith he) *ſhall doe the will of my Father, which is in heauen, the ſame is my Brother, and Siſter, and Mother.* Mat. 12. 50 Luk. 8. 22

And this is the better: for the Chriſtian blood, *as Chriſtian*, is the beſt blood in the world

Aman in any other blood may periſh: but he that hath this blood in his heart, ſhall neuer periſh. If a Chriſtian, during a Chriſtian, may bee damned, then ſay that Chriſt himſelfe may be damned alſo. VVhich, what religious eare can endure to heare? But I will detaine you no longer: but leaue you to thoſe things which I haue prepared for you. If they ſhall finde your kinde acceptance, they haue what they come for; and I that for what I ſent them. Vſe them, and peruſe them at your leaſure: and God giue them fauour in your heart. The great God of heauen and earth protect

protect and bleſſe you, and all your children, and keepe you all for euer in his faith and feare, that yee may ſee his face to the eternall comfort of your ſoules in heauen.

*Your Ladiſhips in*

*Chriſt Ieſus,*

T. T.

The

# To the Courteous Reader.

GEntle Reader, *I haue written this booke for thee: if thou vſe it, it is thine: if thou abuſe it, it is not thine, but mine. Quarrell not with the name, if thou diſlike not the nature. As children, ſo bookes, which are the birth of mens braines, haue not euer the fitteſt names. It is oftentimes as God-fathers pleaſe. If thou diſlike the name, call it what*

what thou wilt. Wonder not that new bookes doe ſtill flye abrode: the world is full of new braines; Wherefore not of new Bookes? They that are of active ſpirits, were beter do this then nothing. As for my ſelfe I bring with me no nouelty, as I thinke, but that, that is old and true, though (it may be) caſt in a new mold. I ſuppoſe both yong & old helpt forward the Tabernacle, and after that the Temple: and it is my ioy to do anything I can, for the Church of Chriſt, If I can bring but one Lace or Pinne to the trimming of His Bride. Reade, and conſider what thou readeſt. Let mee finde thy loving and vnſparing cenſure in diſcretion. If I ſhall perceiue

any

*any thing to be amiſſe, it ſhall hereafter bee corrected: If it ſhall finde entertaiment with thee, I may bee encouraged to prepare more of this kind hereafter for thee. Thus I commend my booke to thee, and both it and thee to God.*

From my Study this 5. of October, 1614.

*Thine in* CHRIST:

T T.

T T.

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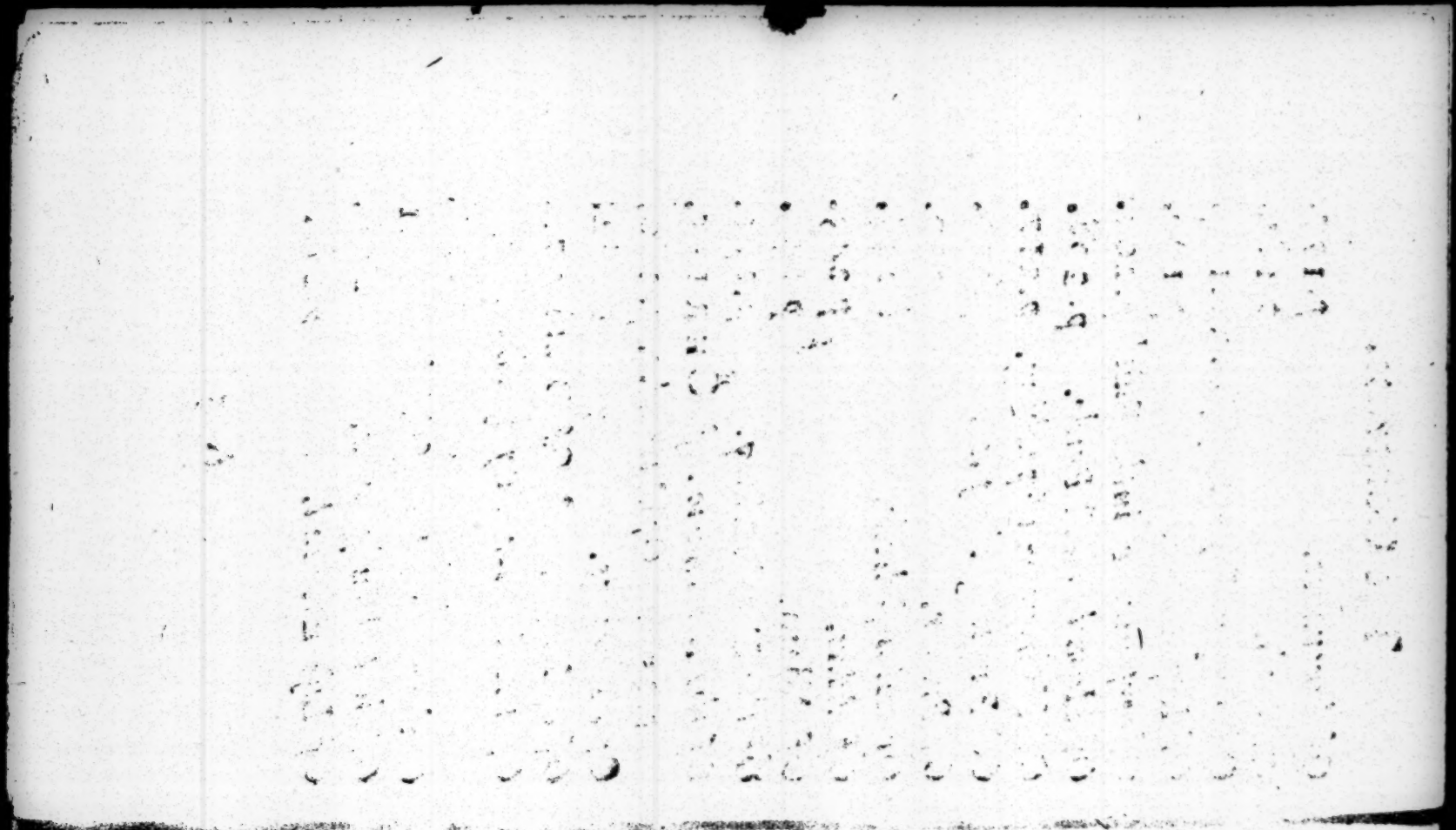

# ESSAYES.

## *Of God.*

WHILES I thinke of GOD, my thoughts are ſwallowed vp as of a gulfe, and I looſe my ſelfe, rather then finde Him: His brightneſſe dazeleth mine eyes; and I cannot reach Him with my Line, and ſound Him with the Plumet of mine Vnderſtanding: Hee is ſo deepe that I cannot goe downe

vnto Him; Hee is ſo high, that I cannot mount vp vnto Him: Hee is ſo great that I cannot comprehend Him; Hee is ſo large that I cannot meaſure Him: Hee is ſo Wiſe, as I cannot conceiue; and ſo Good, as I am not able to expreſſe. Alas! How ſhall a Buſhell containe all the World? How can a Bucket hold all the Ocean; or a Spoone lade out all the Water, that is therein? How can a Foole diue downe into the depths of Wiſedome; or hee that is euill, fully vnderſtand Him that is an infinite, and inexplicable Good? Yet this haue I learned; Hee is Great without Quantity; Hee is Good without Quality: Hee ſees all things without Eyes; Hee heares all things without Eares; Hee knowes all things without diſcourſe: Hee made all things, and

yet

yet hath neede of nothing; Hee fils all things, but is fil'd of nothing; Hee giues all things, but taketh nothing; Hee is in all things, but is polluted of nothing: No thing can helpe Him, nothing can hurt Him; nothing can adde to *Him*, nothing can be taken from Him. O GOD, Thine Execellency doth ſurpaſſe mine infirmity! Thy Beauty, drawes mee; Thy Fulneſſe contents mee; Thy Mercy ſtaies mee. I would bee Thine, euen Thine, and none but Thine: I deſire nothing againſt Thee, nothing beſides Thee, nothing with Thee: O LORD, nothing but Thee. Thou art my Lot, my Loue, my Portion, my prime Content: If I haue Thee, I haue All; if I lacke Thee, I lacke All: If Thou beeſt with mee, I care not though men, though diuels, though all the

world ſhould bee againſt mee. LORD now liſt vp the light of Thy Countenance vpon mee, and grant mee Thy peace, *Amen.*

## *Of Chriſt.*

CHRIST is the Way, the Truth, and the Life. Which way wouldſt thou goe? Hee is the Way. Whither wouldſt thou goe? Hee is the Truth. Where wouldſt thou remaine? Hee is the Life. Wouldſt thou walke? Hee is the Way: Wouldſt thou not bee deceiued? Hee is the Truth: Wouldſt thou not die? He is the Life. CHRIST was Poore to make vs Rich: Hee was made a Sinner, that wee might bee

bee made Saints: Hee was made a Curſe, that wee might obtaine a Bleſſing: Hee Dyed, that wee might liue: Hee Deſcended into Hell, that wee might Aſcend into Heauen. In Him wee haue all things, and Hee is all things in vs. If thou beeſt hungry Hee is Meate: if thou thirſteſt Hee is Drinke: If thou beeſt wounded, Hee is a Surgion: If thou beeſt ſicke, Hee is a Phyſition: If thou burne, Hee is a Fountaine: If thou beeſt cold, Hee is a Fire. If thou beeſt a ſinner, Hee is Sanctity: If thou beeſt laden with iniquity, Hee is Iuſtice: If thou wanteſt helpe, Hee is a Succour: If thou beeſt weake, Hee is Strength: If thou beeſt weary, Hee is a Shadow: If thou feareſt death, Hee is Life: If thou hateſt darkeneſſe, Hee is Light: If thou wouldſt ſee GOD, Hee is

thy Glaſſe: If thou wouldſt haue acceſſe to GOD, Hee is the Way: If thou wouldſt enter into heauen, Hee is the Dore, the Key, the Keeper. O LORD, how ſweete is Thy Name! How pleaſing is Thy Seruice! How eaſie is Thy Yoke! In truth he is worthy death, who refuſeth to liue to Thee: Hee is a foole, that is not wiſe to Thee: Hee is iuſt nothing, that would bee ſome-thing out of Thee. It is meete that hee ſhould wither, that will not grow in Thee: Hee deſerues to periſh wandring, that will not walke in Thee. Miſery bee his end, that ſeekes not Bliſſe in Thee: Death bee his Deſtiny, that ſeekes not life in Thee: And Hell his heritage, that ſeekes not Heauen in Thee. Thou mad'ſt all things for thy Selfe: Hee that will bee ſome-thing to himſelfe, and

nothing to Thee, amongſt all things hee beginnes to bee nothing, and of things euill hee deſerues the worſt. Keepe mee therefore in Thy loue, that I may not leaue Thee: Preſerue mee in Thy Breaſt, and doe not looſe mee: If I leaue Thee, I looſe Thee; in looſing Thee, I looſe my ſoule, my ſelfe, and all things with mee.

## *Of the Holy Ghoſt.*

THE third Perſon of the bleſſed Trinity is called the Holy SPIRIT, becauſe Hee hallowes vs, and being Himſelfe Spired, doth alſo inſpire good things into vs. The ſcholler learnes quickely, when the Ho-

ly GHOST is his Teacher: The eye ſees diſtinctly, when the Holy GHOST doth enlighten it: A man iudgeth truely, when Hee doth direct him: and liueth holily, when Hee doth diſpoſe him. The SPIRIT is but one in Perſon, yet ſeuen, yea ſeuenty times ſeuen in His gracious Operations: Hee hath Wiſedome for thee againſt thy folly, Vnderſtanding againſt thy dulneſſe, Counſell againſt thy giddineſſe, Courage againſt thy cowardice, Cheerefulnes againſt thy ſluggiſhneſſe, Tenderneſſe againſt thy hardneſſe, Comfort againſt thy feares, Light againſt thy darkeneſſe, Truth againſt thy lies, Humility againſt thy pride, Faith againſt thy diffidence, Hope againſt thy deſperation, and Charity againſt thy cruelty. Hee is giuen vnto men

for

for ſaluation, when their heart returnes vnto GOD: for ſuccour, when in our agonies Hee relieues our infirmitie: for ſolace, when Hee whiſpers into our hearts that we are GODS Children: and for heate, when Hee kindles in our ſoules the zeale of GOD, and Charity to our neighbour for CHRIST His ſake. Thinke wee well? it is of Him: Will wee well? It is by Him: Affect wee well? It is His worke: Or liue wee well? It is by His direction: *Hee* lightens our mind, guides our reaſon, ſtrengthens our memory, moues our will, and rules our affections. But becauſe a man ſees *Him* not, therefore ſhall hee deny his Eſſence, or his Preſence? Thou ſeeſt not Aire, the Wind, thine *Heart*, thy Braines, thy Soule. The operations of the Aire doth ſhew it, the

noiſe and whirling of the Wind doth proue it, the panting of the heart doth expreſſe it, the thoughts and imaginations of the Braines doth declare them, and life, ſenſe, and motion, doth ſhew thy ſoule is in thee: Euen ſo ſpirituall motions, and an holy conuerſation, doth argue the preſence and preſidence of the SPIRIT in vs. The Holy GHOST appeared in a Doue, and in fiery tongues. *Hee* dwels in them, that are innocent, meek, and conſtant: and whom *Hee* fils, *Hee* makes them feruent, and likewiſe eloquent: *Hee* inflames their hearts with the heauenly fire of an holy zeale, and makes them ſpeake the praiſes of GOD: *Hee* therefore hath the Holy GHOST, who with his mildeneſſe and ſimplicity quenches not his zeale, nor with bitterneſſe

terneſſe of zeale, looſes not his mildenſſe, but harboureth both together in a diſcreet, pious, and peaceable Spirit.

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# *Of the Holy and Indiuiduall Trinity.*

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THREE are better then One: but here Three are One, and One is Three: and hee that hath One, hath All: and hee that wants One wants All. What One is, All are: What One hath, None lackes. All Three are one GOD, all Three haue one LORDSHIP. Amongſt Them there is diſtinction, but not diuiſion: a plurality of Perſons, but a ſingularity of Nature, Conſubſtantiall, Coëternall, and Co-æquall. To

bee

bee busy in inquisition about the TRINITY is wicked curiosity; to bleeue It soberly, is faithfull security; but to see It, as It is, is perfect and full felicity. Nature cannot match this Mystery, therefore the similitudes vsed to expresse It must bee warily considered, and not strained too farre: As that of the Sunne and Fire, which haue three things, motion, light, and heate; of the Iewish Ephah, a measure of three bushels; of the Soule, which is furnished with Memory, Vnderstanding, and Will; of Water in the Spring, Riuer, and Pond; or of the Finger, Hand, and Arme. Then here, there can bee no where more dangerous erring, nor more painefull seeking, nor more profitable finding. It shall not grieue mee, if I doubt, to aske: It shall not shame

ſhame mee, if I faile, to learne: O Verity, Charity, Eternity, O Bleſſed and Bleſſing TRINITY, *Holy, Holy, Holy* LORD GOD *of Hoſts, Heauen and Earth are full the Maieſty of Thy Glory!* Whiles I thinke of Three, I ſhut vp my thoughts in One: and whilſt I muſe on One, mine eies are dazeled with the ſight of Three: It is my miſery that I am a ſtranger from Thee; I ſhall bee happy, when I ſhall bee with Thee, ſee Thee, and enioy Thee.

(* . *)
(. * .)

*Of*

# Of Christ.

OVr blessed LORD and Saviour is called IESVS CHRIST: The former Name is *Hebrew*, the latter *Greeke*: the one signifying a SAVIOVR, the other ANNOINTED: for *Hee* is both to Iew and Gentle an Annointed Sauiour, Annointed with the oile of gladnesse aboue his fellowes, to be a King, Priest, and Prophet, vnto his Body: *His* Person is but one, but his Natures are two: One Diuine and Vncreated, the other Humane and Created: Hee must bee man, that *Hee* might bee able to die: *Hee* must bee GOD, that his death might bee Meritorious. *Hee* must bee Man, for man had sinned,

sinned, and Man must therefore suffer: *Hee* must bee GOD, that in suffering Hee might ouercome, and that dying *Hee* might raise Himselfe to life. Man indeed could suffer, but GOD alone could vanquish and ouercome. O inestimable fauour! GOD would become Man, that wee men might bee reconciled vnto GOD. The Sonne of GOD was made the sonne of Man, that the sonnes of men might bee made the sonnes of GOD. *Hee* became a Seruant to make vs free: Hee would bee inglorious, that wee might bee glorious: and being LORD of Life Hee would suffer death, that wee, which had deserued death, might haue by Him eternall Life. LORD IESVS, whom haue I to intercede for mee with GOD in heauen, but thee! Whom haue I

to guide and comfort me, whiles I liue with men on earth, but Thy SPIRIT? In whom desire I to end my daies and die, but euen in Thee? With whom would I liue, when I doe remoue, but euen with Thee? Grant that I may so liue to Thee, and so die in Thee, that I may liue eternally with Thee: But my life doth scarre mee, for when I sift it, I finde it is either full of sinne, or empty of good. And if any fruite appeare therein, it is either so feigned, or so vnperfite, or some way, or other, so corrupted, as that either it cannot please, or cannot but displease the most righteous and holy Iudge. What shall I now doe? Or whether shall I goe? Thy Passion, O LORD, is my refuge, and singular comfort: Therein is my confidence, on that

that I ſtand. Thy Mercies, are my Merites; Thine Indulgence, is my Iuſtice; Thy Grace, is my Glory; Thy Croſſe, my Crowne; and Thy Death, my Life. IESVS is a Name full of delight and ſweeteneſſe: *Mel in Ore, Melos in Aure, Inbilus in Corde:* Hony in the mouth, Melody in the eare, and Ioy in the heart. I will reioyce and truſt in Thy Saluation: I will not contend againſt Thee in the Vallies, nor on the Mountaines: The King of *Iſrael* is a Mercifull King: Thy mercy it is, thy mercies, O LORD, that I onely thirſt for. My ſoule thirſteth after Thy mercies, as the chaſed *Hart* doth after water. LORD IESVS in Thy mercy, make mee pertaker of Thy Merites.

# Of the Law.

THE Law ſaith: Doe this, and thou ſhalt liue. It reſts not in faith, but exacteth action, and promiſeth life to them which keepe it: It allowes not infirmities, but requireth all perfections: and if a man faile but in one point thereof, it denounceth a curſe vnto him: Alas then what are wee, what ſhall become of vs, who are grieuous and continuall ſinners? Our very Iuſtice being ſtrictly ſifted by the Law, which is the rule of Iuſtice, would bee found iniuſtice: and that would be contemned in the ſtrict iudgement of the Iudge, which is commended in the iudgement of the worker. But could

could not this Law haue beene exactly kept? Surely *Adam* might haue kept it, if hee would: but as the caſe now ſtandeth, wee cannot but trangreſſe it: Neither yet is there iniuſtice in GOD: For by commanding things impoſſible Hee makes not men ſinners, but humble, that euery mouth ſhould bee ſtopped, and that all the world ſhould bee made ſubiect vnto GOD: becauſe by the workes of the Law no fleſh ſhal be iuſtified in his ſight. For when wee haue receiued a commandement, and perceiue what is wanting in vs, wee are put in minde to ſend vp our cries into heauen, and GOD will haue mercy vpon vs: and that ſo wee may know that wee are not ſaued by the workes of righteouſneſſe, which wee haue done, but by *His* owne free Mercy:

ty: For indeed therefore was the Law giuen, and is yet vrged, to ſhewe, not what wee can doe, but what wee ſhould doe, and that the proude might ſee his weakeneſſe, and ſeeing it might bee humbled, and being humbled might confeſſe it, and confeſſing it might bee ſaued: Not reſting vpon his owne dignity, but on GODS Dignation; not in his owne iuſtice, but in the Righteouſneſſe of IESVS CHRIST. Being therefore terrified by the Law, let vs ſeeke for comfort in the Goſpell: And ſeeing all hope in our ſelues is cut off by the Law, let vs flie to CHRIST IESVS, Who is the fulfilling of the Law, and in Whom, whoſoeuer beleeueth hath the perfection of the Law. They ſay, the Elephant (as knowing his owne deformity) loues

loues nōt to looke into cleere water: Foule faces would haue falſe glaſſes; and ſuch, as would vent their copper, loue not the Touchſtone: And they, that haue deceiptfull wares, like not the light. But I doe deſire to vnderſtand the Law exactly, that I may ſee all my deformities and foulenesſe, mine hypocriſies and falſe-dealings, that ſo I might bee brought to a loathing of them, and finding mine imperfections towards the Law, I might bee prouoked to ſeeke for the perfection reuealed in the Goſpell: I will indeuour to keep the Law exactly, but when I faile, I will flie to the Grace of the Goſpell ſpeedily; as knowing that not by mine owne iuſtice, but by the iuſtice of CHRIST I muſt bee iuſtified, and that I am not ſaued for any

graces

graces in mee, but by the grace of GOD in CHRIST vnto mee.

## Of Sinne.

SINNE is the tranſgreſſion of the Law: If there were no Law, there could bee no ſinne: The Law claimes obedience, and when it is tranſgreſſed, then ſin is committed: And the more men wander from it, the more they ſinne. The cauſe of ſinne is not GOD, who is Truth and Goodneſſe, Wiſedome and Iuſtice, but a mans owne will, yeelding to the diuell. For it cannot bee that Hee ſhould make vs fall into ſinne, who makes vs riſe from ſinne; and that *Hee* ſhould be the Author of that, whereof *Hee* is reuenger.

reuenger. And though Sathan be politique to beguile, yet hath he no power to compell: he cannot make thee ſinne, except thou wilt. It is true hee can bewitch thy body, inchaunt thine eyes, and dull thy eares, whether thou wilt, or no: but he cannot compell thy ſoule to ſinne, he cannot make thee ſinne againſt thy will. A man ſtanding in a ſhowre of haile, or bullets, or beeing among perſons infected with the plague, may be ſtrucken and infected, though he would not bee ſo: but no tentation darted from the Diuell, no bad example, ſcandall or ſuggeſtion of any ſinner can doe thee harme, except thou yeeld vnto it. Know that when thou ſinneſt, it is not againſt, but with thy will: For the foundation and roote of ſinne is in our ſelues; and whoſoeuer ſinnes, is

the

the proper cauſe vnto himſelfe of ſinne. It is true that God doth harden the heart, and deliuer men vp ſometimes vnto a Reprobate ſence, but how? Not by the infuſion of hardneſſe, or immiſſion of corruption: but by not imparting mercy, and by leauing a man to himſelfe, and deliuering him vp into the hands of ſathan. For then *Hee* is ſaid to harden, when *Hee* doth not ſoften; to deliuer them, when *Hee* doth not retaine them; to giue them vp, when *Hee* lets them go; and to leade them into temptation, when *Hee* doth not deliuer them. When therefore I ſhall commit a ſinne, I will not accuſe GOD, I will not impute all to the diuell: but I will condemne my ſelfe, ſmite my breaſt, and ſay with the Publican: GOD *bee mercifull to mee a ſinner*. I haue heard

hard ſome complaine, they cannot chuſe but ſinne. O fearefull bondage! O vnhappy neceſſity! But who conſtraines thē against their wils? Nothing. But thus it is: Euill thoughts of ſinne beget delight, delight conſent, conſent action, action cuſtome, cuſtome neceſſity. What ſhall a man doe, that is thus intangled? Let him beware of cuſtome, for the cuſtome of ſinning takes away the ſenſe of ſinne; and let him preuent, or mortifie, euill thoughts, which are the diuels harbingers; for hee lodges not, but where they haue taken vp his lodging for him. There are ſome that vſe to miniſh their ſinnes; either they are not great, or they are not many. Sure it is, that the ſmalleſt ſinne, that can bee, beeing the offence of the greateſt

Maiesty, deserueth death, and therefore is great enough to destroy the soule: and though there were but one, yet that were one too many. For one foote of a bird taken, or one wing belimmed, may cost her her life: One hole in a Ship may sinke her: One bullet may kill as well as twenty. The smallest sin is in it nature mortall: yea the omission of the smallest duety, which the Law of GOD requireth, deserueth eternall death. For cursed is euery one, which continueth not in All Things, which are written in the booke of the Law, to doe them. If the smallest curse of GOD bee too great to suffer, then the smallest sinne against GOD, is too great to doe: As I therefore desire to escape all curses; so will I, by the grace of GOD, bee carefull to auoide

auoide all cauſes, and will neuer count that little which might make mee ſuſtaine ſo great a loſſe as is the forfeite of my ſoule.

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# *Of the Goſpell.*

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THE Goſpell is good newes from heauen of remiſſion of ſins, reconciliation to GOD, redemption from hell, death and condemnation, and of reſurrection to life and glory by the merites of our LORD and SAVIOVR IESVS CHRIST. O happy newes! O ioyfull tydings! What newes more welcome to priſoners, then of a Goale-deliuery? What more pleaſing to malefactours, then to heare

of their Princes pardon? What would a blind man more willingly heare of, then that his sight shall bee restored to him? Or what better tydings can bee brought to a man sea-beaten, and spent with labour, then that hee shall most certainely obtaine an hauen, where hee shall most safely rest, free from the malice of Pirates, and fury of all foule weather? Yet for all this the Gospell, with many, findes but poore acceptance. It is because men haue no thorough feeling of their miseries: they feele no misery and therefore affect no change. What cares a clunch for learning, or good manners, that blesseth himselfe in his rudenesse, and inciuility? What cares a man for meate, that feeles no hunger? What doe you talke to him of cloathes, that

feeles

feeles no cold, nor naked[illegible]se? The lacke of things causeth estimation, the sense of lacke. When men haue beene worne with warres, how pleasing is the newes of a true and constant peace? When a man feeles his disease, and sees death staring in his eyes, O how welcome is the Physition? How welcome should hee bee, that would bring him newes of a medicine, which hee might easily haue, that would cure him, and set him vp againe? When Sea-men haue beene long at Sea, and spent their victuals, and water, euen a pound of bread would bee worth a pound in siluer; and a little fresh water how welcome would it bee vnto them? And if men would but duely consider of their captiuity, slauery, miseries, and necessi-

ties, into which they are driuen by ſinne, and wherein they are inwrapped, they would bee glad to heare of deliuerance: And beautifull ſhould be the feete of thoſe, which ſhall bring vnto them glad tydings of peace. I will therefore examine my ſelfe by the Law, that I may bee brought to eſteeme of the Goſpell: I will meditate of my ſlauery, which I am brought to by tranſgreſſing the Law, that I may duely reſpect the liberty, which is Preached in the Goſpell. Mine owne bitterneſſe ſhall make mee delight in this Sweetneſſe, and mine owne vngraciouſneſſe in this ſo great a Grace.

# *Of the Law and the* Goſpell.

THE Law ſaith, doe this, and thou ſhalt liue: The Goſpell ſaith, Beleeue in the Lord IESVS, and thou ſhalt be ſaued. In the Law there is ſeuerity, but in the Goſpell mercy: In the Law there is reſerued no repentance, but by the ſentence thereof hee that ſins, muſt die: But the Goſpell admits repentance, and promiſeth life to him that turneth vnto GOD. The Law terrifies, but the Goſpell pacifies: The Law diſcouers ſin, but the Goſpell couers it: The Law requires a mans owne iuſtice, but the Goſpell Preacheth

pardon in the iuſtice of another, to wit, of CHRIST. The Law is written, after a ſort, in the hearts of all men, Pagans and Chriſtians; but the Goſpell is not ſo generally knowne to all. And the Goſpell was not firſt, and then the Law: But the Law was firſt, and then the Goſpell. To finde out my ſinnes, I will veiw the Law: but to reade my ſaluation, I will looke into the Goſpell. To deſpaire of my ſelfe, I will weigh the Law: but to hope in CHRIST, I will receiue the Goſpell. If I were diſpoſed to ſtand vpon my good deeds, I would ſticke to the Law: but being deſirous of mercy, I will flye to the Goſpell. If I would ſtand vpon my iuſtice, I wold plead the Law: but craving Grace, I go to the Goſpell. Yet this will I doe, becauſe the Law

is

is the rule of good workes; I will endeuour to keepe it with care and conſcience: Yet euery day will I pray, and ſay; GOD *bee mercifull to mee a ſinner.*

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# *Of Good and Euill.*

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GOOD is more ancient then euill: Sanctity is elder then ſinne: vice is yonger then Vertue. There was firſt an Angell, then a diuell: Firſt a Man, then a ſinner: Firſt, a True-man then a thiefe. In good no man can bee too much; in euill no man can bee too little. Hee that would encreaſe in good, let him thinke hee hath yet too

little: Hee that would decreaſe in euill, let him remember ſtill hee hath too much. The way to learne vertue is to vnlearne vice: Hee taketh the ready courſe to become good, which repenteth of his euils: And Hee onely will proue a Saint, which feelingly confeſſes himſelfe to bee a ſinner.

## *Of the Church* Vniuerſall.

THE Holy Catholique Church is the Corporation or Communion of Saints, Triumphant in Heauen, and Militant on earth. This is the Myſticall Body of CHRIST, who is

is the onely Head thereof, by whoſe SPIRIT euery Member thereof is animated, as euery part of the naturall body is animated of the ſoule: And from which Head euery true myſticall Member deriueth all Spirituall life, ſenſe, and motion. And as the Moone receiueth her light from the Sunne, ſo doth the Church receiue all her brightneſſe, both of grace and glory, from IESVS CHRIST. This Church is the Vine of GODS delight, the Spouſe of CHRIST, His Faire One, His Wel-Beloued, GODS Houſe, and Citty, the LORD and Keeper whereof is GOD; the Wall His omnipotent Grace, and gracious Omnipotency; the Watch-towers are His Prouidence and Omniſcience: Her Enſignes, or Armes, are Faith, Righteouſneſſe, Peace, Charity,

Charity, and ioy in the Holy GHOST: Her foundation is the doctrine of the Prophets and Apoſtles, Her Gate is CHRIST, Her Religion is the ſeruice of the bleſſed TRINITY, Her Citizens are all pœnitent and true Beleeuers, and all the Saints of GOD. This is the Mother of vs all; hee that hath not Her for his Mother, hath not GOD for his FATHER. This is GODS Family; hee that ſerues not Him in it, ſerueth the diuell out of it. This is the Court of the great King: Hee that is not New-borne in it, is ſome baſe-borne caitiffe, and not counted among the Sons of the King.

# *Of the Militant* Church.

CHRIST hath a part of His Mysticall Body triumphing with Him in the heauens, and He a part warring vnder Him heere on earth. This is a Spirituall Building, made of liuing Stones, hewen out of the Rocke CHRIST IESVS. This is *Noahs* Arke, out of which there is no meanes to scape the flouds of vengeance. This, like a Ship, is weather-beaten with the raging winds, and waues of worldly troubles, yet is not swallowed vp. This Church, though farre and wide dispearsed, is yet but One, as many Members make

make but one Body, many Branches make but one Tree, many Riuers make but one Sea, many People make but one Kingdom. And One ſhee is, becauſe ſhee acknowledgeth but one GOD, confeſſeth one Faith, is ruled by one Head, animated of one SPIRIT, participateth of one Baptiſme, and is gouerned by one Law. This Church Militant is the Sub-vrbes of the Church Triumphant: None muſt enter into This, but hee that hath firſt paſſed That: None ſhall triumph like a Victor, but hee, that hath fought like a Souldier: And hee that would weare a Crowne in This, muſt firſt take vp His Croſſe in That. The proper and eſſentiall Members of this Church are all of them holy by the imputation of the Merites of CHRIST their Head,

and

and by the powerfull operation of the Spirit of CHRIST, which is within them: And all theſe are infallibly knowne onely vnto GOD, who ſeeth the ſecrets of the heart, and can certainely iudge of inward vertues. As for the iudgement of men (which may bee deceiued with ſhewes, as the Birds were with thoſe artificial grapes of *Zeuxis*) it is vncertaine (if of others) except there bee ſome ſingular reuelation; and rather an opinion of charity, then a concluſion of certainety. This Church Militant is in the world, but not of the world: All her Members are ſtrangers in the earth, but deſcended from heauen; generated not of man, but regenerated by the Holy *Ghoſt*, not begotten of mortall bloud, by the appetite of the fleſh, or

will

will of man, but of Immortall Seed, by the Word of GOD, according to His Will. The onely Husband of this Church is CHRIST IESVS: For Hee onely hath her, holds her, leads her: To Him alone ſhee owes her loue, her loyalty and fidelity. The Friends, (not the Huſbands, for ſhee hath but One) of this Bride, and Bridegroome, are all true Chriſtians, ſpecially Paſtors, which heare the Voice of the Bridegroome, and take great delight therein, eſchewing the voice of ſtrangers. The common condition of this Church, and all her Members, is affliction and perſecution: But ſhee counteth nothing more glorious, then to beare the reproach of her Husband, who is troubled in all troubles, remembers all her ſighes, and enbottles

bottles all her teares : And ſhee hath this property, that like a Garden ſhee is greeneſt after a ſhower, like Camomill ſhee is moſt odoriferous being troden on; like Spices, Shee is moſt fragrant being rubbed, or bruiſed: Whiles ſhee is perſecuted, ſhee flouriſheth ; whiles ſhee is preſſed, ſhee ſpreadeth; whilſt ſhee is iniured, ſhee vanquiſheth: whilſt ſhee is corrected, ſhee learneth; and then gets vp, when ſhee ſeemeth to bee beaten downe: Then is ſhee moſt valiant in the Truth, when ſhee is moſt oppugned for the Truth. Being laden with tribulations, ſhe gathers ſtrength; being watered with the bloud of Martyrs, ſhee taketh Spirit, in ſorrow ſhee reapeth ſolace, being ſtraited ſhe is enlarged, her very teares doe feed her, & her faſtings do refreſh her:

her; and thoſe things doe make her floate aloft like corke, which make worldlings, like lead, ſinke downe vnto the bottome. This Church is the pillar and ground of the Truth, ſo termed of her ſeruice, becauſe ſhee doth by her Miniſtery Keepe, Confirme, and Preach the Truth; not that ſhee hath authority ouer the Truth, for the Truth is the ground and pillar of the Church: But ſhee hath authority ouer her children, and againſt all Heretiques, from the Truth, with which ſhee is betruſted to preſerue and Preach. I will therefore enquire for the Scriptures in the Church, and for the Church in the Scriptures: For the Church ſheweth the Scriptures, by her Miniſtery; and the Scriptures demonſtrate the Church by their Authority.

Of

# *Of particular* Churches.

THE Sea is one: yet by reaſon that it waſheth on many Countries, it obtaineth many names, as *Britiſh, Spaniſh, Adriaticall, Mediterranean.* So all true Particular Churches in the world, make but one Catholique Congregation, though by reaſon of the Countries, States, or Nations, in which they are diſpearſed; or elſe becauſe of diuerſe outward formes of gouernment, they are called by ſundry names. Theſe Churches by reaſon of their open profeſſion of the Goſpell, and by reaſon of their outward formes, are called

led visible, and may bee seene, though which of the Professours in them be truely Saints, and appertaine to GODS Election, and which are onely guilded pot-sheards, and not truely sanctified, no man can define precisely. These Churches are like the Arke, in which were all kind of beasts, cleane, and vncleane; like a Barne, where there is wheate and chaffe; like a Garden, where is flowers and weedes; an Army, where are men, and milksops; a Net, wherein are good fish and bad; a Kingdome, or Citty, wherein are good Subiects, and false, or vnworthy varlets. Now these Churches are then reputed true, and counted the daughters of the Catholicke, when they professe the true faith of CHRIST, and maintaine the true worship of GOD, For there

is

is the Church, where there is true Faith, saith *Hierome*; where God is feared and prayſed, saith *Auſten*; where the Sacraments of Christ are rightly celebrated, and His Word heard and conſerued, saith *Beda*; Where there is conſent in the Faith, and conſanguinity of the Apoſtles Doctrine, saith *Tertullian*; Where God appeareth, and ſpeaketh with his ſeruants, saith *Ambroſe*. Into what Church therefore, ſoeuer, I ſhall come, and ſhall perceiue the ſoundneſſe of worſhip, and the Faith of Christ Preached and maintained in the ſame, I will liue peaceably, and ſubmit my ſelfe to the ordinances of God therein, moſt willingly.

# Of Christians.

CHRIST is the King of Kings, and LORD of Lords: and Christians, of all men, are onely of His Royall Bloud, bone of His Bone, flesh of His Flesh, animated with His SPIRIT, sprung from His Loynes, swayed by His Scepter, and partakers of His Glory: Christians are not vnder the Law, but delight in the Law: For he, that delights in the Law, studies to deale according to the Law: but hee which is vnder the Law, is dealt with according to the law. Euery Christian, as hee is a Christian, must say with Christ; *My Kingdome is not of this world:*

And

And though it bee his destiny for a time to liue in this world, yet his desire, and endeuour should bee euer to liue, and loue, as one not of this world, but redeemed from the world. Many are Christians in name, not so in deed, for they that are CHRISTS, do crucify the flesh, and fleshly desires, and are not ruled by their flesh, but gouerned by His SPIRIT. In vaine is hee called Christian, that is in nothing like to CHRIST. What will it pleasure a man to be reputed that hee is not. Hee is indeed a Christian, that resembles CHRIST his Maister, that sheweth mercy to the miserable, that feeleth the smart of others, that being iniured breakes not forth vnto reuenge, that can liue inglorious for the glory to bee reuealed, that preferreth heauen to earth,

and

and GOD to Mammon, that counts it his meate and drinke and pleasure, to doe the Will of his Father, that takes vp his Crosse in this life, and beares it with patience, and which iudges him onely happy in his death, which dyeth either in CHRIST, or for CHRIST. CHRIST endured the Crosse, before Hee obtained the Crowne; and suffered Shame, before Hee entred into His Glory. O Christian, thou art a delicate Souldier, if thou thinkest to winne the field without fighting, or to triumph without troubles! For the whole life of a Christian, if hee liue according to the Gospell, is labour, toyle, trouble, crosses, Martyrdome.

Of

# *Of the Miniſters of* Chriſt.

ALL the Apoſtles had equall power: What *Peter* was all were; what *Peter* could all could. There was indeed amongſt them diſparity of gifts, inequality in yeares, difference in conditions, but an identity of power, an equality of authority; all being equally partakers of one and the ſelfe-ſame Office, of one and the ſelfe-ſame Power. Theſe had authority ouer nature, to cure it; ouer diuels to ſubdue them; ouer all men, to conuert them. To theſe CHRIST IESVS gaue power to worke

mighty wonders, to bind and to looſe, to open and ſhut the dores of heauen: Theſe hee ſent into the world, as the Sunne his beames, as the Roſe her ſweete ſmels, and as the Fire his ſparkles; that as the Sunne appeareth in his beames, as the Roſe is perceiued in his ſmels, and as the Fire is ſeene in his ſparkes; ſo the potency of CHRIST might be acknowledged in their Vertues, and His Maieſtie diſcerned in their Miniſtery. Theſe were the Planters of GODS Vine-yard, the Architects of His Temple, the Fathers of His Church, the Champions of the Faith, and Trumpetters of the Goſpell; who with their ſiluer-ſounding blaſts made the Vallies ſing, the Mountaines ring, and fil'd the eares of all. Theſe were men of mercy, ſuch as had obtained

mercy,

mercy, ſhewed mercy, and by whom GOD wrought his works of mercy. They neither liued to themſelues, nor dyed; but vnto Him, that dyed for them, and for His ſake alſo, euen for vs, receiuing light from the Father of Lights, and ſpending themſelues like Lampes, in giuing light vnto others. Succeſſors to theſe are all faithfull Biſhops and Prieſts, who are not Maiſters of the Church, but Miniſters; not Lords but Seruants; not Authours of the Faith, but Preachers; not Makers of the Truth, but Keepers: To whom is committed the word of reconciliation, the diſpenſation of the Myſteries of GOD, the power of remitting and retaining ſinnes, the care of the Churches, and the keeping of the Faith. Theſe ſimply, as they are Eccleſiaſticall

persons, haue no secular power, and authority: for if the Maister, then the seruant must also say; *My Kingdome is not of this world.* CHRIST came not to make them Princes, but Priests: Not Monarkes, but Ministers: Hee gaue them the keyes of heauen, and not of Citties, or Kingdomes: Hee committed the Word vnto them, but not the Sword, and gaue them authority to deale with mens soules, but not with their States, or Substance. Now to make a true Minister, it is requisite that he haue a true Power, a true Mission; for otherwise he runnes vnsent, and rules, but not by CHRIST: And that hee Preach the Truth, or else hee abuses his Power. This is a most reuerent and holy calling, not instituted by man, nor Angell, nor any other creature,

creature, but by IESVS CHRIST, the Head and Husband of the Church: And they that are thereof had neede to haue a thouſand eies, becauſe they liue not to themſelues onely, but to the people alſo: And they are as a Beacon vpon a Hill, a Citty vpon a Mountaine, a Candle vpon a Table: all mens eies are fixed on them. By teaching and liuing well they teach the people to beleeue and liue well; but by liuing ill, they teach GOD how to condemne them. And in truth a good life, is a good Sermon, and oftentimes an ill Paſtor deſtroyes as much with his ill life, as hee buildeth vp with his good doctrine.

Of men, no man is better then a Chriſtian, and of Chriſtians, no man is better

then a good Prieſt: But hee that is vicious, is like a peece of dung with a Diamond in it; and as the water in Baptiſme, which is profitable to others but periſhes it ſelfe: But yet GOD may worke effectually by the Miniſtery of wicked men; for their power and calling is His, and their wickedneſſe is their owne; that is holy, though they bee vnholy: Their authority is not the better for their godlineſſe, nor the worſe for their vngodlineſſe. The light is not polluted, though it paſſe by polluted places, or perſons, neither is the ſoule corrupted, though it ſhould bee in a corrupted body: ſo neither is the power and authority of the Miniſter ſtained, though hee bee full of ſtaines himſelfe. And as water, whether it run through a pipe of Wood, or Stone, or Siluer,

uer, doth good vnto the ground: ſo the Word and Sacraments are auaileable to the Receiuers, whatſoeuer the Miniſter be that giues them. Neither are wee to reſpect riches, age, greatneſſe of gifts, nobleneſſe of birth in a Miniſter, as if hee were to bee contemned, when theſe things are wanting; but wee are to regard eſpecially his place and power: for the power varies not with the man, neither is the Word and Sacraments of greater reſpect, for any perſonall reſpects in the Miniſter. Water hath the properties and effects of water, whether brought in an earthen Pitcher, or a cup of gold, or ſiluer. And though the more excellent gifts a Miniſter hath, the better it is, yet his power is not thereby greater, or more excellent: but ſtill it is the

ſame, as a Diamond is, whether ſet in gold or ſiluer: Or as the authority of a Iuſtice is the ſame, whether hee haue more wiſedome, godlineſſe, and inſight in the Law, or a leſſer meaſure of the ſame. And of all faithfull and true Miniſters of CHRIST it may bee ſaid, how different ſoeuer in their Age, Wealth, Birth, Breeding, Gifts, They are the Diſpenſers of the Secrets of GOD, and (συνεργοὶ) Coworkers with Him: For without them Hee will not ſaue men, and without Him they cannot ſaue men. I ſay He will not: for who, that contemnes the Baptiſme of man, is Baptized with the Holy GHOST? Whom doth GOD admit into heauen, which is not admitted by the Miniſter into the Church? To whom will GOD giue His Sonne for ſoode

foode to his hungry ſoule, but to him that receiues Him in the Sacrament? Whoſe ſinnes are looſed in heauen, but hee, that is looſed by the Miniſter on earth? Who is wedded vnto CHRIST IESVS, as a Virgine, but hee, that is prepared and fitted for Him by the Miniſter? Or who is receiued of GOD, as an holy, liuing, and accceptable ſacrifice, but hee, that is, as it were, tyed to the hornes of the Altar, and preſented of the Prieſt, perfect in IESVS CHRIST? And if it happen that a man bee ſaued without the Miniſtery of man, ſay it is a rare, and extraordinary fauour, and a thing, whereof no man ſhould dare to preſume, leaſt by preſuming vpon extraordinary grace, and contemning the ordinarie

meanes, a man doe iuſtly for preſuming depriue himſelfe of grace, as by his negligence hee depriued himſelfe of the meanes of grace. But yet there are which meanely eſteeme of the Prieſt-hood, becauſe they ſpie vices in Prieſts. But it were wiſedome to diſtinguiſh betweene a man and his manners; betweene a Prieſt and his vices, and equity not to contemne all for ſome. It were better to make much of the euill for them, that are good, rather then for them, that are euill, to contemne the good: For it is better to do good vnto the euill, though vndeſerued, then to depriue good men of the good, which they doe deſerue: And hee is a very *Cham*, that will blaze, or ſport at, the nakednesſe, or infirmities, of his Father. Ariſe ô LORD, and looke

looke vpon Thy Seruants: Let Thy Priests bee cloathed with Righteousnesse: And praise yee the LORD, all ye Seruants of the LORD, yee that stand in the house of the LORD: Praise the LORD yee sonnes of *Aaron*; Praise the LORD yee house of *Leui*: All yee that serue the LORD, praise the LORD: Holinesse becommeth His House for euer.

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# *Of the Scriptures, or* Word of God.

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THE Scriptures containe sufficient matter for a mans direction to eternall life: They are the rule of faith, and the measure of good manners. Wouldst thou

thou know what to beleeue? They will inſtruct thee. Wouldſt thou know how to liue? They will teach thee. Wouldſt thou diſcerne thine errours? They will enlighten thee. Wouldſt thou amend thy life? They will perſwade thee. Wouldſt thou finde comfort? They will affoord it thee. Thou art blind, but They are Light; Thou art diſeaſed, but They are Sound: Thou art euill, but They are Good: Thou art deceitfull, but They are Fairhfull: For thy wants there is in Them a ſupply: for thy ſuperfluities They haue a remedy. The ignorance of the Scriptures is the ignorance of CHRIST: Neither can hee know GOD, that is ignorant of his Word. GODS Word is Meate, Drinke, and Phyſicke for the ſoule: Yet as theſe things

things hurt the body rather then helpe it, if they bee not well entertained, ſo is it with the Word: Yet the hurt lies not in the Word, which is good; but in the heart, which is naught. The Sunne ſhining vpon a bed of Roſes, makes it ſmell well, but vpon a dunghill, it makes it ſtinke; The fault is not in the Sunne, but in the dunghill. To ſome the Word is the ſauour of life, to others it is the ſauour of death, & the more they heare, the worſe they are, but this is through their owne corruption. Raine falling on a medow makes it flouriſh, but on a flint, it doth but wet it. And water, which quencheth fire, inflameth lime. And ſuch the Word appeareth by reaſon of the diuerſe obiects, whereon it worketh.

The

The waters of Marah being bitter were made ſweete by a Tree throwne into them. The waters of Iericho being vnwholeſome, and the ſoile ſterile, were healed and corrected, after *Eliſhah* had caſt his ſalt into them: So are mens hearts amended by the Word applyed to them; and of bitter are made ſweete, of barren fruitfull, by the bleſſing of GOD vpon it: And as *Ionathan*, recouered his ſight and ſtrength by the hony, which hee taſted of in his faintneſſe: So the children of GOD are comforted and refreſhed by the good Word of GOD, which they receiue with hunger into their ſoules. This Word is in it ſelfe the ſame, though it bee not brought by the ſame men, or in the ſame language to vs: as gold is gold, whether it be giuen a man

in a purſe of veluet, or a pouch of leather; and the ſelfe-ſame man may bee clad either in ſilke, or home-ſpun ruſſet. It skils not therefore ſo much who brings it, as if hee bring it. Wee will take money out of a ſlouens hands; *Elias* will eate his meate, though a Rauen bring it: And thirſty *Sampſon* will take his drinke out of the iaw-bone of an Aſſe. The light is not the worſe becauſe it ſtands vpon a wodden candleſticke; nor learning any whit the leſſe to bee reſpected, becauſe it is couered vnder a threed-bare gowne. Well, how-ſoeuer the Word comes, or who-ſoeuer brings it, it ſhall bee wel-come to mee, ſo long as it is the Word of GOD, and not the fa-bles of men: It is mine appoin-ted food, I will receiue it, whe-ther it come in a platter of wood,

or

or in plate of ſiluer, or whether the Cooke, that dreſt it, be vertuous, or ill diſpoſed.

## *Of Hearers.*

IT is good to take heed, not onely what wee heare, but how: As it is not amiſſe for a man to conſider what he eates and drinkes, as in what faſhion. Some times death is in the pot, and poyſon mixed in the cup. I would be loath to let venome in at mine eares, or let them ſwallow poyſon. And though a man ſhould receiue that, that is good, if hee receiue it not well, it will rather do him hurt then good. Euen good food doth ſometimes turne to bad humours,

humours, though the fault bee not in the foode, but in the feeder. And workes though externally good, yet if they bee not well performed, will proue but little beneficiall to the worker. There are ſome, that like the *Athenians*, haue their eares open onely for nouelties: Some come to heare and not to learne; ſome regard delight and not profite, and words, rather then matter: ſome wil giue a man the hearing, but they will beleeue no more thenlikes their humors: And many ſhew themſelues Cenſurers, not Schollers. Some are pleaſed with the voyce, and delight in great ſounds; but whatſoeuer the ſenſe be, it is not of ſo great requeſt. Yee ſhall haue many quarrell with the Preacher; his ſpeech is plaine, his voyce low, he hath no good action, his wordes

ſtuck

ſuck like burres in his throate; Hee whips his Auditors, hee is too full of the Fathers, hee meddles too much with Controuerſies, hee railes vpon the Pariſh, hee is an eaſy Diuine, it was a plaine Sermon, hee Preaches nothing but Law: or hee is mealemouthed, hee Preaches his hearers a ſleepe, hee ſings *Placentia*, hee is loath to offend: Or hee is neuer well, but when hee is inueighing, hee ſpeakes daggers, and hee aimed at ſome-body. Infinite are the quarrels, that people picke with their Preacher. On the contrary, I haue heard ſome highly commend the Sermon: Oh, it was a rare Sermon, hee is an excellent man, it was the beſt Sermon that I euer heard, hee is an admirable Preacher. It is well: but I will aske thee: What rare effects did it worke

worke within? What wonders wrought it in thee, what excellency, what goodneſſe, haſt thou receiued, or gained, by it? Bleſſe not thy ſelfe in commending the Preacher, reſt not in the naked commendations of his Sermon: Account that an excellent, a rare, and a good Sermon, which produceth rare effects in thee, makes thee better then thou waſt before, and ſtirres thee vp to excell in vertue. Account him admirable, and wonder then, when hee worketh wonders in thy ſoule. Thy Preacher cares not ſo much for thy verball commendations, as thy reall. Good conuerſation is his beſt commendation, his commending ſtands in thine amending, and thy godly practiſe is his beſt praiſe. The Sheepe, that ſaith nothing, commends his

Sheepeheard,

Sheepeheard, when her skin is whole, her fleece faire, and her ſelfe wel-liking. He heares well, that doth well; he learnes well, that liues well: and thy knowledge is praiſe-worthy according to thy practiſe: And he onely doth proue a good Hearer, which heares the truth in humility, beleeues it in ſimplicity, and obeyes it with alacrity. The Word of GOD is our foode, our eares are our mouth: but this meate is not like bodily food turned into vs, but we by beleeuing and obeying it are turned into it. Now hee is the onely happy hearer, that is tranſlated into the Word, ſo as that he may be able to ſay; I liue, but yet not I, but the Word of GOD doth liue within me. And this is, when a mans reaſon, will, & affections; are brought vnder the Word, and

and when his conuerſation being tranſformed, is now conformed to the Word.

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# *Of the Sacraments.*

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THE oath of Souldiers to their Generall, was called *Sacramentum*; by which name alſo * water in Baptiſme, and Bread, and Wine in the LORDS Supper are vſually called. Becauſe as Souldiers, when they receiued the preſſe-mony, did ſolemnely ſweare to their Captaine, or Generall, that they would bee faithfull and loyall to him: So we whiles we partake of theſe holy Myſteries inſtituted

* Or rather Baptiſme and the LORDS Supper.

inſtituted of GOD in His Church, doe binde our ſelues with the like Vow, that we will liue and die in his cauſe and ſeruice. And as they, at the taking of that Oath, gaue their names to their Emperour or Commander, and were receiued into his protection: So wee, when wee receiue theſe Sacraments, doe likewiſe giue our names vnto CHRIST, and are receiued into his tuition, that vnder his banner wee might fight a good battell, keeping faith and a good conſcience. And as there wee doe yeeld ouer our ſelues vnto GOD; ſo GOD doth binde Himſelfe to vs by Pacts and Promiſes after a manner ſealed vp. Sacraments are ſignes of things, being one thing, and ſignifying another. Euery Sacrament is a Myſterie, but euery

Myſterie

Myſterie is not a Sacrament. Sacraments, are not *Nata*, but *Data*: Not Naturall, but by Diuine appointment: And their dignity depends vpon their Authour. They are not the better, becauſe the Miniſter is good, that doth deliuer them, nor the worſe, becauſe hee is euill. They are ſuch as hee is, in whoſe authority they are giuen, not as hee is, by whoſe Miniſtery they are diſpenſed: And though they bee hurtfull to them, that deliuer them, being wicked; yet they are profitable to them, that receiue them, being Prepared. And though the Receiuer haue a peruerſe faith, or come vnprepared, and in ſin, yet hee may pertake of a true and entire Sacrament, if wee reſpect the ſignes, and not the things repreſented by the ſignes. In Sacraments there is a change,

not

not of Subſtance, but of vſe; not of Nature, but of condition. For by theſe elements conſecrated, there is a ſignification, obſignation & exhibition of CHRIST and His benefits. Sacraments are neceſſary in reſpect of GODS Commandement, and as they bee meanes of receiuing CHRIST: yet ſimply, not the defect of Sacraments, but the contempt of them, doth damne a man: If a man would haue them, but cannot, and dies in the deſire of them, no doubt he may be ſaued: But indeed he that may, but cares not for them, and ſo departs, queſtionleſſe as he ſcorned the ſignes, ſo he ſhall be depriued of the grace. It is iuſt, that he ſhould miſſe of the Kernell that cared not for the Shell, that he ſhould looſe the Land, that contemned the Leaſe, or Deed;

Deed; that hee ſhould be depriued of CHRIST, the Bread, and Water, of Life, that regarded not the Water and Bread of CHRIST. There are two Sacraments, Baptiſme, and the LORDS Supper: By Baptiſme wee are admitted into the Church, receiued into the ſeruice of the bleſſed TRINITY, and haue our ſinne remitted, though not at firſt extirped. A man is borne a ſinner, but by Baptiſme hee is made a Saint. A man is, by birth, a limme of the diuell, but by Baptiſme hee is made the member of CHRIST: A man may bee new borne, and not Baptized; but hee is not ſo, if hee skorne to bee Baptized. There are ſome, that make ſmall account of Baptiſme; but for my ſelfe, I make more reckoning of my Baptiſme, then of all the ri-

ches in the world, as knowing that these can neither helpe, nor hurt so much, as the other: and that the comtempt of these may stand with a mans saluation, whereas the contempt of Baptisme is punished with damnation. By the LORDS Supper wee are nourished and preserued in the Church: In those hallowed signes of Bread and Wine CHRIST IESVS and all his Merites are signified, sealed vp, and exhibited vnto euery worthy Receiuer: For as there is in an Obligation, or Legall Instrument, an assurance and conueyance made of mony, goods, or lands, from one to another: So in the Sacrament, vnder these elements, there is a most sure conueyance and exhibition of CHRIST IESVS vnto euery prepared Communicant. And

although

although wee take the Bread by it ſelfe, and the Wine by it ſelfe, yet wee muſt not imagine that CHRIST is giuen by peece-meale; but two ſignes were ordained to ſhew that wee haue perfect food in CHRIST. For it is but an hungry dinner, where there is no meate; and a dry feaſt where there is no drink: Now to ſignifie that CHRIST is Meate and Drinke vnto vs, and that in Him wee ſhall haue a full refection, therefore two ſignes, one of Bread, which ſtrengthens the heart, another of Wine which allaies the thirſt, and make it merry, were by CHRIST ordained.

# Of Communicants.

I Do much wonder at the fooliſh auerſneſſe, and peruerſe folly of many men, that make ſo ſmall account of this Bleſſed Sacrament, that they muſt by feare of Lawes be driuen to it. They are out of charity, they want good cloathes, they are not yet at leaſure; they alledge I wot not what, their very excuſes doe accuſe them. Who bids thee be out of charity? Why art thou not reconciled? Who requires fine apparell at thy hands? It is a good heart, that is exacted of thee: Grace, not garments; thy ſoule within thee, not thy cloathes

cloathes about thee. And why wanteſt thou leaſure? Thou haſt leaſure to eate, to drinke, to play, to ſleepe, to be vaine and idle: Why haſt thou no leaſure to feede thy ſoule, to refreſh thy ſpirit, to receiue thy Sauiour? Thou haſt leaſure, but it is not thy pleaſure. Thou canſt not come; nay, thou wilt not come. Thou canſt not, becauſe thou liſts not. If thy profite call thee, thou goeſt; if thy pleaſures call thee, thou followeſt; if thy fleſh call thee, thou mak'ſt haſt; If thy companions whiſtle, thou trudgeſt: But CHRIST cals thee, thou tarrieſt, thou findſt excuſes; there is a bone in thy legge, thou canſt not come. Muſt the horſe bee forced to the Manger, muſt a Sheepe be compelled to graze, muſt the hungry (and almoſt ſtarued) Oxe

be entreated to eate his Hay? Surely thou art not hungry, thy ſoule is not a thirſt, thou art ſo maydenly that thou muſt bee entreated; thou art ſo wanton, thou muſt bee compelled vnto thy food. Yea, but thy doſt imagine that thou canſt haue CHRIST without the Sacrament; this is thy fanſie, but thy fanſie is no faith: If thou contemneſt the Sacrament, thou contemneſt CHRIST: Contempt of the Law doth argue contempt of the Law-maker: neglect of the ordinance bewrayes neglect of the Ordainer: And hee, that will not receiue CHRIST, as Hee doth offer Himſelfe to be receiued, is like to looſe Him, for ought that can bee knowne: And hee, that will not when hee may, it is very probable, when hee would, hee

hee ſhall haue nay. But thou wilt hereafter put off excuſes: thou wilt bee wiſer, thou wilt not deferre to come. Come then, but come prepared: Come in charity; for he, that hateth a Chriſtian, ſhall neuer bee loued of CHRIST, neither ſhall any man enioy the LORD, but he, that is in charity with his ſeruants. What hath hee to doe with the bread of CHRIST, that contemneth the leaſt Member of His Body? Come in repentance, with waſhed hands and heart: for theſe holy things belong not vno Dogs, nor Swine. Come in humility, acknowledging thy ſelfe vnworthy of the leaſt crumme vpon the LORDS Table, not relying vpon thine owne merites, but vpon the LORDS mercies, not vpon thine owne dignity,

but vpon His Dignation. Finally come in a good beleefe, beleeuing onely in the LORD IESVS CHRIST, and that by theſe outward things, Hee with all His Merites, are repreſented, ſealed, and exhibited vnto thee; and not imagining that the Bread is turned into the Body of CHRIST. and the Wine into His very Bloud; but knowing that theſe things do in their ſubſtance ſtill continue, & withall deſiring that thou thy ſelfe mightſt be truely tranſformed and turned into Him, that thou maiſt be able to ſay with Saint *Paul: I liue, yet not I, but* CHRIST *doth liue within mee.*

*Of*

# *Of the Bread and Wine in the* Euchariſt.

THE Bread and Wine in the LORDS Supper is holy Bread, holy Wine, turned in vſe, but not in ſhape, but not in ſubſtance, remaining what they were, yet being what they were not. They haue eyes, and ſee not; eares, and heare not; touch, and feele not; mouthes, and taſte not; noſes and ſmell not; reaſon, and vnderſtand not, which ſay it is not Bread, it is not Wine, when once the words of Conſecration are pronounced.

Yet are they truely, but Sacramentally, the Body and Bloud of our LORD and SAVIOVR IESVS CHRIST: Euen as the Circumcision was the Couenant, as the Paſchall Lamb was the Paſſeouer, As the Rocke was CHRIST. Parchment and the Waxe ſealed put vnto it in a Bond, Leaſe, or Deed of Conueyance, wherein is made an aſſurance of money, goods, or houſes, or a Collation and Conueyance of Lands in Lincolneſhire to a man in London, is ſtill Parchment and Waxe, yet more then ordinary in reſpect of vſe; and hauing theſe things in his hand, he can ſay, here is my mony, Houſe, or Land; not that they are turned into money, Houſes, or Lands, but becauſe by them he hath aſſurance, or an aſſured conueyance of theſe things

things vnto him. And ſo is it with Sacramentall Bread and Wine: Yet here our Aſſurance is firmer, the Conueyance is more vndoubted: becauſe man may deceiue, and the greatneſſe, or malice of aduerſaries may oppreſſe; but GOD, who by theſe things doth offer and exhibite CHRIST and His benefites to vs, cannot deceiue, will not falſifie His Couenant, but will moſt certainely performe all His promiſes; prouided that we ſtand vnto the conditions, to which we are tyed: Neither man, nor diuell, nor any creature, can hinder or keepe vs from receiuing CHRIST in the Sacrament, if we ſtand not in our owne way, and let our ſelues.

# *Of our Lord and Sauiour* Ieſus Chriſt.

DIVERSE in the Scriptures haue beene called by the name of IESVS; as *Ieſus* the ſonne of *Nun*: *Ieſus* the High Prieſt, the ſon of *Ioſedeck*: and *Ieſus*, which was called *Iuſtus*: But CHRIST hath this Name with a maine difference from them all. For whereas they were no more then men, our IESVS is GOD and Man, in one and the ſelfe-ſame Perſon. They came into the world by an ordinary generation, as we do now: but Hee was borne of a Virgin pure, that knew no man. They had not their name giuen them expreſly by GOD, but by men: but Hee had

had His name from GOD, by the mouth of an Angell, GODS Meſſenger. They all had need of this IESVS, that they might be ſaued by Him, otherwiſe they had periſhed all: They were the ſons of men; but Hee is the Son, the eternall Son of the eternall GOD. They might be meanes to ſaue others, eſpecially from exterior dangers and enemies: but this IESVS, by His owne Perſonall Power, and Merites hath ſaued all true beleeuers from their ſinnes: Hee hath deliuered them from ſathan, Hee hath redeemed their ſoules from death, and hath purchaſed for them the glory of the Kingdome of heauen. This Name He had from all eternity, as GOD, but Hee receiued it in the womb, as Man: and in, and at, His reſurrection Hee made manifeſt the truth therof moſt fully.

This

This name of a *Sauiour* (for ſo IESVS ſignifies) is a name aboue all names: For it is the name of GOD, *I am* (ſaith he) *and beſides Mee there is no Sauiour*: None of all the Titles of GOD, are ſo precious with Him as this of *Sauiour*, in which, with his glory, is ioyned our ſaluation. Euen the very name of GOD, without this Name, hath no comfort in it. Shut out this IESVS, and GOD is a conſuming fire, and there is no dealing with Him: But in this IESVS, GOD hath reconciled the world to Himſelfe, who without Him is an enemy to it. The name CHRIST (which ſignifies *Annointed*) is not equall vnto the name IESVS, for the end is aboue the meanes: Now Hee was Annointed to be our Sauiour. Princes are called the LORDS Annointed, but ſaluation

tion is of the LORD; that is proper to Him: Hee, Hee is the Sauiour, and beſides Him there is no other. And indeed IESVS is the very name of GOD, but GOD cannot bee Annointed: Hee that giues all, can take nothing; Hee is the Annointer, and is not, nor can poſſible be annointed. Therefore CHRIST cannot be the name of GOD: And yet euen our IESVS is our IESVS CHRIST, Our *Annointed Sauiour*; which Annointing is ſpoken of Him, and that truely, as Hee is Man, and Mediator, betweene GOD and man. This IESVS is our LORD, Hee hath bought vs with His Owne Bloud, and Hee is farre aboue all other Lords in the world: For other Lords in caſe may bee diſobeyed; but This in no caſe: Other Lords are by

Him:

Him, both as men and as Lords; and both they and their Lordſhips are ſubiect to change: but Hee is immortall, and of His Kingdome there ſhall bee none end. Other Lords are ſinners, and meere men: but Hee is GOD alſo, and the Sanctifier of ſinneſull men. They, if they will be ſaued, muſt ſerue this LORD, and throw downe their Crowns at His feete. Other Lords cannot do, what they do deſire, but CHRIST can. They cannot ſaue all, that follow them, and aduance all their Subiects: But Hee ſaueth all that truſt in Him, and ſerue *Him*, *Hee* makes them all Kings and Prieſts vnto *His* FATHER. And whereas other Lords haue their naturall infirmities, and paſſions, of choler, Melancholy, &c. by which their ſeruants are ſometimes vexed,

vexed, yea and wronged too: Our LORD is ſo exquiſitely compleate, and abſolute, as that *Hee* cannot offend, or wrong, any man by any meane: but is able to giue full contentment vnto all, and is all things to all *His* ſeruants, and in them all.

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# *Of Blaſphemy.*

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TO blaſpheme, is properly to hurt, or wrong, one in his name or fame. GOD is three waies blaſphemed: Firſt, when that is denyed vnto *Him*, which is *His* due: when that is imputed to *Him*, which belongs not to *Him*, and when that

that is attributed to another, which is proper onely vnto Him: He blaſphemes GOD, that ſaith GOD cannot ſaue him, or which ſaith GOD is not iuſt, or that Hee ſees not all ſecret things, or that He regards not the ſighes and teares of his people: He likewiſe blaſphemes GOD, that ſaith GOD hath a body, like a man: or that it is long of GOD that men do ſin. Thirdly, he blaſphemes GOD, that ſaith the diuell can make a man, or raiſe a man, truely dead, to life. Hee is an euill man, that will ſpeak euill of his Maker: and ſure the heart is not right, if the tongue ſpeake wrong; He that ſpeakes ill, thinkes not well. Doubtleſſe GOD will not iuſtifie the man, that condemnes Him; Hee will not hold him guiltleſſe, that would make Him guilty;

guilty; Hee thinkes not well of him, that ſpeakes ill of Him. GOD hath giuen a tongue to the beaſt, but the faculty of ſpeach onely vnto man; Hee is very ill requited, when by this tongue His Name is blaſphemed. The tongue was giuen a man to praiſe GOD, not to blaſpheme and accuſe Him. It is a fearefull euill to turne that to euill, which was made for good: It is a grieuous ſinne to ſpeake ill of GOD with the tongue, which was made of purpoſe to ſpeake good of Him: And queſtionleſſe, if men muſt giue account (at the iudgement) of their idle words, then blaſpheming and hurtfull words ſhall not bee forgotten.

*Of*

# *Of the Olde and* New Teſtament.

THE Old Teſtament, and the New, for Subſtance, is one and the ſame. The Old infolds the New, and the New vnfolds the Old. The New is couered in the Old, the Old is diſcouered in the New. The faith in both is one: either one, or none: For Nature it is the ſame in both: but in the New it hath receiued light, euidence, and diſtinction. There hath beene an encreaſe of Faith: but how? Not that new points are added, but the former are amplifyed, and explained. An infant

infant hath all the parts of a man, but theſe parts by yeares are enlarged: And an Oake is contained in the kernell, but time produceth all the parts and branches. Euen ſo the faith of our fore-fathers before CHRIST, and ours ſince, is for Senſe and Subſtance, one and the ſame, but ſince it hath receiued his growth, his euidence, and illuſtration, but yet in the ſame kind, ſenſe, and vnderſtanding.

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# *Of Fuſtifying Faith.*

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IVSTIFYING Faith is that gracious gift, whereby we beleeue in the iuſtice of CHRIST for our iuſtification, and looke vpon

vpon him with confidence, who was lifted vp vpon the Croſſe for the cure of our ſoules, as the Brazen Serpent was for the cure of the Iſraelites, being ſtinged with ſerpents; that as they by looking to the brazen Serpent were cured of their bodily hurts, ſo we by beholding or fixing our beleefe on IESVS CHRIST crucified, ſhould not periſh, but haue eternall life by Him, being by the grace of GOD in Him, deliuered from all our ſinnes. By Faith then a mans goes out of himſelfe, and goes into CHRIST IESVS: By faith he forſakes himſelfe, and cleaues vnto CHRIST IESVS; By faith hee ſtands not vpon his owne righteouſneſſe, which is required by the Law, but, deſires to be found in the righteouſneſſe of CHRIST, which

which is reuealed in the Goſpell: by faith hee puts off his owne ragges, his owne wiſedome, holineſſe, iuſtice, and puts on CHRIST IESVS, and applies him, or at the leaſt would faine apply Him to himſelfe, as ſome rich robe, or glorious garment, that being cloathed in his Wiſedome, Holineſſe, and Iuſtice, hee might appeare in the preſence of GOD His heauenly Father (as *Iacob* did to *Iſaac* in *Eſaus* cloathes) and ſo obtaine His euerlaſting bleſſing: This Sauing Faith is a moſt precious iewell of the ſoule, full of comfort and content. Thou canſt not ſee GOD, but thou maiſt behold His Workes; This is His Worke, that a man beleeueth in His Sonne IESVS CHRIST: If then thou doſt truely beleeue, thou maiſt be

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ſure that GOD is in thee, and hath taken poſſeſſion of thee. Wouldſt thou know how the Sunne goes in the heauens? Then looke vnto ſome true Sunne Dyall, in it the motion of the Sunne aboue appeareth. So, wouldſt thou ſee how the Son of Righteouſnes CHRIST IESVS is affected towards thee? Aſcend not on high, ſcale not the heauens; but deſcend into thy ſelfe, and examine thine heart for thy faith; for thy faith apprehends Him, followes Him vp and downe, and lookes wiſhly vpon Him; Thy Faith eyes Him, touches Him, holds Him, and will not let Him go. And marke, euen as thou by thy faith doſt apprehend Him, ſo Hee by *His* fauour doth comprehend thee: as thou doſt acknowledge *Him*, ſo *Hee* doth acknowledge thee:

thee : as thou doſt enter into *Him*, ſo *Hee* doth inuiron thee: as thou doſt content thy ſelfe with *Him*, ſo *Hee* delight *Himſelfe* in thee: as thou doſt reſt and leane thy ſelfe on *Him*, ſo *Hee* doth offer *Himſelfe* as a prop to ſtay and hold thee vp. Not that wee beginne, and *Hee* followes, but *Hee* beginnes, and wee follow : euen as the Diall followes the Sun, and not it the Diall; or, as the motion, and turning of a Boate at Anchor, followes the motion and turning of the water, and not it the Boate : or, as as the dryneſſe of the Wayes, follow the dryneſſe of the Weather, and this that : or finally, as the Sea followes the Moone, and not it the Sea. By this Faith we heare with profite, we walke with comfort, wee worke by charity, wee hope for glory, we

enioy tranquillity, and though wee bee not iuſtified for the merite of it, yet are wee iuſtified by it, as by that onely meane, whereby wee behold and hold, beleeue and place, our confidence in IESVS CHRIST, who was made vnto vs, of GOD, Wiſedome, Righteouſneſſe, Sanctification, and Redemption. So Saint *Paul*, knowing that a man is not iuſtifyed by the workes, but by the Faith of IESVS CHRIST: *Wee alſo (Paul* and *Peter) haue beleeued in* IESVS CHRIST, *that wee might bee iuſtified by the Faith of* CHRIST, *and not by the workes of the Law: Becauſe by the workes of the Law no fleſh ſhall bee iuſtified. Epiphanius* ſaith, iuſtice is by Faith, without the workes of the Law. *Chryſoſtome* ſaith, *Hee* hath ſaued vs by Faith alone.

alone. *Theodoret* ſaith, by bringing onely Faith we haue receiued pardon of ſinnes. We iudge, ſaith *Ambroſe*, according to the Apoſtle, that a man is iuſtifyed by Faith, without the workes of the Law. *Ierome* ſaith, thou knoweſt that thou, as the Gentiles, haſt found life in CHRIST, not by the workes of the Law, but by Faith alone. To omit many, heare onely now Saint *Auſten* a word, or two: When the Apoſtle ſaith, a man is iuſtified freely, without the workes of the Law, by Faith, it is not his drift, that when Faith is receiued and profeſſed, the workes of Iuſtice ſhould bee contemned; but that euery man may know it is poſſible for him to bee iuſtified, although the workes of the Law haue not gone before; for they follow

him, that is iuſtified, and go not before him, that is to bee iuſtified. So then, wee for our parts are iuſtified before God onely by Faith: but wee, and our faith alſo are iuſtified before men by good workes, as the goodneſſe of a Tree is ſhewed by the fruite, the goodneſſe of a roſe by her ſweete odors, the cunning of a workeman by his workes. And though Faith bee not alone, but very well attended, yet it iuſtifies alone: as the eye ſees alone, the eare heares alone, the mouth taſtes alone, the legges go alone, but yet are not alone, but are coupled to other parts of the body. Hee that hath this faith, hath all the vertues of a Chriſtian; hee that wants it, wants all: With it a man is ſomething, without it a man is worſe then nothing. A

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man hath all that hath himſelfe; he hath nothing that wants himſelfe; but hee hath himſelfe that hath his *Sauiour*, and hee hath his *Sauiour*, that beleeueth in *Him*, and by the vertue of his faith doth ſeeke and ſerue *Him*. It it not faith, but faithleſneſſe; not truſt but diſtruſt, for a man to put affiance in himſelfe: I will therefore diſtruſt in my ſelfe, that I may beleeue in CHRIST: I will deſpaire of my ſelfe, that I may haue hope in *Him*; and I will looſe my ſelfe in my ſelfe, that I may finde my ſelfe in *Him*: I will not diſtruſt in *His* might, becauſe *Hee* is Almighty; nor in *His* good will, becauſe *Hee* is moſt mercifull, and cryeth; *Come vnto mee* (not yee that are worthy, but) *yee that are weary, and heauy laden, and I will refreſh you.*

# *Of Hope that maketh* not aſhamed.

HOPE is the wiſhing and expecting of ſome good to come. True Chriſtian hope, is that worke of the SPIRIT in a true Beleeuers heart, whereby hee patiently waiteth for thoſe good things, which GOD hath promiſed vnto him in IESVS CHRIST: This hope is certaine, and not falſe; begotten of faith in the promiſe of GOD: It is the anchor of the ſoule, which would be ſplit in peeces with ſtormes and tempeſts, and driuen vpon Rockes and Sands, or looſe it ſelfe in the vaſte Ocean

an of this vnquiet and ſinnefull world, if it were not preſerued and ſtaied by *Hope*, faſtned on our LORD and SAVIOVR CHRIST IESVS, who is the ground of our hope, our ſtaffe, our ſtay, our comfort and contentment. Ioy is the motion of the heart vpon ſome preſent good, now enioyed: But *Hope* is the hearts expectation of ſome good to come: Which good the faithfull heart doth long and looke for; not led thereunto by the euidence of humane ſenſe or reaſon, but moued by the euidence of faith, which is the promiſe of GOD. The way to come to true *Hope*, is to haue no hope in our ſelues, but to receiue all our hope from faith in the Word of GOD. For to hope in the creature is to deſpaire of the Creator: Neither

doth hee truely hope in CHRIST, that doth fixe his hope on any thing out of CHRIST. To deſpaire is a grieuous ſinne, for a man thereby denies the Power of GOD, who is Omnipotent, or His good Will and Mercy, who will caſt away no humble Suppliant, but knowes how to alter His Sentence, if thou canſt tell how to performe repentance. It is true, deſperation doth deſtroy thouſands, but preſumption doth kill ten thouſands. There is no more dangerous preſumption, then for a man to expect ſaluation by hrs owne deſerts, or to ground his hope of eternity vpon his owne perfections. His waxen wings where-with hee ſoares on high, will not bee able to endure the heate of GODS Iuſtice,

Iuſtice, but with *Icarus* hee ſhall moſt ſurely fall, and periſh in the gulfe of hell. So, it is very vanity for a man to hope for heauen, whiles hee is alwaies (like a Mole) rooting and turning vp Mountaines of enormities againſt the heauens, and laying ſinne vpon ſinne (as the Babilonians did ſtone vpon ſtone) and ſo threatning heauen with their ſinnes, as they with their Tower. The ſinner may not hope for heauen, but the Saint onely; the humble, and not the proud; the penitent, not the man addicted to his owne luſts, and hating to bee reformed. For the promiſe of Eternall Life is made, not to Infidels, but to Beleeuers; not to the rebell, but to the penitent; not to the preſump-

tuous, but to the poore; not to the children of the world, but to the true ſpirituall, ſonnes, and daughters of the Church of God. Adulterers, Drunkards, worldlings, ſhall not inherite the Kingdome of God. They cannot be ſaued, except they repent, and when they do truely repent, then God accounts them no longer Adulterers, Drunkards, Worldlings, but doth forgiue them. And as without repentance they cannot be ſaued; ſo without repentance they cannot hope to bee ſaued. If they looke to be ſaued, and yet run on in their ſinnes, they looke in vaine: This their looking being the preſumption of fancy, not the expectation of faith. It is but a caſtle built in the Aire, imaginary: Or like an houſe of clay ſet in the waters.

LORD IESVS, thou art mine *Hope*, mine *Honour!* I will beginne and end in Thee. I would be found in Thee, and not in Mee. I will desire, seeke, and waite for life in Thee, in Thee alone, in nothing else. I doe long, and looke to see the face of GOD in the Land of the Liuing: But it is because Thou art mine, and I am Thine, and Thine I desire to be, and none but Thine, for euer and euer. For this hope is not a mans, but a Christians: Thou art the author of it, not *Adam*: It is of Faith, not from the flesh: Wee haue it not by generation, but by Regeneration: Neither can any man be possessour of it longer, then hee continueth Thine, euen Thine, and none but Thine, ruled of thy *Spirit*, and not ouer-ruled of his flesh.

# Of holy Charity.

LOVE is an vniting affection, by which the heart is knit vnto the thing beloued, and by which the knot is continued knit, and not dissolued. For as hatred looseth, so loue bindeth: that diuideth, but this vniteth; that causeth abhomnation, but this delectation; that contempt, but this contentment. Loue, that is good, hath for his obiect good. As euill, either true, or seeming, is the obiect of hatred; so a true, or seeming good, is the obiect of loue. A true loue is fixed on a thing, that

that is truely good. This is a rare and excellent vertue; that, which appeaſeth GOD to man, and reconcileth man to GOD; that which made the Sonne of GOD come downe to men, and the ſonnes of men go vp to GOD; that, which ties GOD to vs, and our hearts to Him. Knowledge is in the ſoule as a Candle in a darke roome: yet without Charity, the greateſt Clearke is but an empty bladder; or like a vaſte houſe full of light, but voide of treaſure; hee may haue Learning, but hee wanteth Grace. This holy affection, makes the poore man very rich, and the want thereof makes a rich man very poore. With it, a man is as an Angell: Without it, hee is euen as bad, or little better, then a diuell. This is the

ſoule

ſoule of all learning, the condiment of all vertues, the roote of all good actions, the ornament of all Chriſtians, the keeper of true peace, the mother of true obedience, and that, without the which, a man hath nothing, is nothing. A man may haue wealth as *Nabal*, wit, as *Achitophel*, beauty, as *Abſolom*, honour, as *Haman*, ſtrength as *Goliah*, the Sacraments, as *Iudas*, and yet be wicked and caſt away for euer: But a man cannot but be good, whoſe loue is ſincere and good: And as ſoone ſhall the diuell bee ſaued, as a charitable man condemned. But who is this charitable man in deed? Euen hee that loueth GOD in CHRIST, and euery good Chriſtian for CHRIST *His* ſake. Many will boaſt of loue, as many brauadoes will bragge

bragge of wealth, they haue not. If to forſweare, and ſweare idly, if to profane the Saboath, and to contemne ſacred Perſons, Places, Offices, Acts and Exercciſes: If to be ſtout and ſturdy to ſuperious, If to brow-beate, ſtabbe, quarrell, raile, threaten, and reuenge: If to paint the face, and die the haire, to weare a long locke, or to abuſe our neighbours wife, daughter, or ſeruant: if to robbe, purloine, embezle, or beguile: If to oppreſſe, and grinde the faces of poore people: If to bee idle, and vnprofitable: If glutting, glouring, pranking, lying, ſlandering, flattering, and euill ſpeaking: If theſe bee charity, the world is full of charity; and ſuch charitable perſons, are rife, as the frogs of *Ægypt*, which would venture into the Kings Court.

Court. But if theſe bee not, as indeed they are not, then may wee iuſtly complaine, and ſay: There is men enough, but few louers; much enormity but little Charity. Some commend Charity, but ſhew none; and thinke they haue it, when no fruite thereof appeareth. Charity needs none of their prayſes, but they ſtand in neede to bee prayſed by Charity, which loues onely to be commended of her children. It is true, Charity it ſelfe is not ſeene, but it is manifeſted by her operations; as the heart by panting, as the winde by blowing, as the Aire by drying, or as the ſpirit and iuice of a tree by the apple. And it is as impoſſible for Charity to bee in the ſoule without ſignes, and friuts, as for fire to bee without heate, or for water not to wet them,

them, that touch it, or for the ſoule to bee in the body, and yet to ſhew no vertue, or comfort, thereof vnto the body.

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# *Of Gods Loue to* Man.

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THERE is no man liuing, which, as a creature, is not loued of GOD the great Creator; which appeareth in that Hee is ſaid to be the SAVIOVR of All, and to cauſe the Sunne to ſhine, and the raine to fall, euen on the wicked. Hee loueth Humanity, but hateth impiety; the Man-head is beloued, but malice in it is deteſted: Hee likes well of the Nature, but

but diſlikes the ſinne: That, which is *His*, *Hee* loues, but that which marres *His*, *Hee* hates: *His* owne Image *Hee* loues, but the deformities therof, made by man, are altogether diſpleaſing in his ſight. Now when all men had tranſgreſſed, and by tranſgreſſion had made themſelues the children of death, it pleaſed *Him* to paſſe by ſome, being tyed to none, and ſome others to chuſe in loue vnto Eternall Life. But what loued *Hee* now? The men, and not their manners; their nature, now vnder great corruption, but not corruption it ſelfe: Their perſons, not their preuarications. And why loued *Hee* them? What moued Him to make that difference? Surely nothing but *His* owne good Will: Meere mercy in *Him*, no merite at all in them; *His* free

Dignation,

Dignation, and no dignity or deſerts of theirs: His free fauour to them, and no fore-ſeene faith in them. But GOD, that had nothing to loue in a ſinner but his Humanity, in a true Saint hath alſo Chriſtianity: then Nature, but now Nature and Grace too: In Generation the Humane Nature, in Regeneration a certaine Diuine Nature. If the diuell hate all men, but eſpecially all Saints; then wee may be ſure that GOD loues all men, but eſpecially all holy men: And if the diuell hate and pine at the graces of GOD in men; then queſtionleſſe GOD loues all His graces, in whomſoeuer Hee findes them. O the riches of the loue of GOD vnto His choſen! O inexplicable kindneſſe! O irrecompenſable fauour! What is man, that Thou ſhouldſt

ſhouldſt regard him, or the ſon of man, a worme, a wretch, the childe of death, that Thou ſhouldeſt caſt thine eies vpon Him? When all were fallen, and had deſerued nothing but wrath, but woe, but death, eternall wrath, eternall woe, eternall death; Thy mercy, Thy mercy, not at all deſerued, pitty-ed ſome, but diddeſt paſſe by others as amiable and as miſerable as the other. O how vnſpeakeable is Thy loue to Thine! How admirable art Thou in all Thy waies! Euen Thine enemies haſt Thou receiued vnto mercy; Thou haſt puniſhed their ſinnes in the Fleſh of Thine; owne Sonne, and in Whom Thou doſt Crowne them with grace and glory. O God, Thy Loue brought the Iſraelites out of *Ægypt*, ouerwelmed their perſecutors,

ſecutors, guided them in the wilderneſſe, trod downe the Nations for them, and brought them into the land of *Canaan*: Euen ſo, ô LORD, Thy loue vnto vs, redeemeth vs from our bondage, ſaueth vs from hell, treadeth downe our enemies, protects and directs vs in the world, and ſafely brings vs into the Land of Promiſe, the Land of the Liuing, where wee ſhall ſee Thy Face, and enioy the ioyes of bliſſe for euermore. O LORD Thy loue is life, Thy fauour is felicity: LORD, let the light of Thy countenance ſhine vpon mee, and grant mee Thy loue, which Thou beareſt vnto thoſe, whom Thou loueſt euer, and leaueſt neuer.

Of

# Of Mans loue to God.

LOVE of GOD doth knit faſt the heart vnto Him, makes it delight in Him, and to bee contented with Him. What cauſe hath man to loue Him, it is not hard to conceiue, ſeeing Hee is altogether good in Himſelfe, and the cauſe of all good in, and to him. Are wee, liue wee, vnderſtand wee? Wee muſt aſcribe it vnto GOD. Are wee men, or are wee good men? Haue wee Grace, or expect we Glory? The praiſe belongs to Him. The meaſure of our loue ſhould bee vnmeaſureable, and the end endleſſe.

endleſſe. The heart, wherewith wee loue Him, ſhould not bee halfe, nor hollow, but ſuch as Hee made in vs, whole, and vndiuided, ſimple, and not double. How equall is it that man ſhould loue His GOD, ſeeing it is the ſubſtance of His Law, and ſeeing he is ſo much obliged to Him for the tokens of His loue to Him. How needfull is it, ſeeing otherwiſe hee cannot loue his neighbour in Him, no nor performe any Act or Office of Religion, pleaſingly in His ſight? And how comfortable, ſeeing it is the worke of GODS SPIRIT in him, and an vndoubted effect and token of GODS loue to Him, and of his faith in GOD? And yet it is a wonder to ſee how rare this duety is amongſt vs. How ſildome doe wee thinke of GOD, or of

His

His ſeruice? What capitall and foule enormities are euery where heaped vp againſt Him? How vſuall is it with men to turne His Grace into wantonneſſe? How doe the pleaſures and cares of the world depriue Him of our hearts? How common is the contempt of His holy Ordinances? How great is the profanation of His holy Day? How cuſtomably is His fearefull and glorious Name, vainely vſed? And how wantonly doe men deale with His ſacred Word? What little zeale and courage is there in vs for His Glory? Alas, wee talke of loue, but demonſtrate little. The heart of the louer is rather where it loues, then where it liues; a man cannot but obey his Lord, whom hee deerely loueth, and will make much of any thing, that

that belongs to that hee loues. But our hearts are buried in the earth, wee are euer rooting in the ground, wee haue caſt off the yoke of GODS Commandements, wee are frozen in our dregges, and make account of any thing rather then that which concernes His Honour: which doth diſcouer our hypocriſie, and witneſſeth againſt vs that wee are louers of pleaſures, profite, preferments, of any thing rather then of Him: Yet is there nothing able to doe vs ſo much good, as Hee: Nothing ſo worthy of our loue, as Hee: Nothing, to which wee are ſo much indebted, as to Him: Nothing, wherein wee can finde ſo much comfort in the loue thereof, as in the loue of Him: Nothing, ſo well able to rauiſh our hearts with the delight thereof,

as Hee is: And no man ſo regardfull of our loue, as Hee is, and yet ſtandeth not in neede of vs at all, nor of our loue. Wee deſire His loue to vs, why then ſhould we not remonſtrate ours to Him? Wee would haue our children and ſeruants loue vs, it is reaſon therefore that wee ſhould beſtow our loue on Him, being our Louing LORD, and gracious FATHER in IESVS CHRIST.

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## *Of the Loue of Chriſt.*

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CHRIST is our LORD and SAVIOVR, therefore wee ought to loue Him, as men in loue redeemed by Him, and receiued into His ſeruice. Hee loues

loues Him as his LORD, that willingly ſubmits his ſoule vnto His Scepter, and offers himſelfe to bee ruled by His Lawes: Hee loues Him as his SAVIOVR, that relies vpon His Merites, ſeekes to Him for His Grace, and reſteth in thoſe meanes of life and godlineſſe, which Hee hath ordained in His Church. CHRIST is the Husband of His people, and therefore to bee beloued of them, as of His Wife. And thoſe loue Him as their Husband, that wed not their hearts to any other, that keepe their ſoules chaſte for Him, that delight to bee vnder His ſhadow, and which in their hearts, ſay, with the Spouſe in the Canticles; *Stay mee with flagons, and comfort mee with apples; ſet mee as a Seale on Thine heart, and as a Signet vp-*

*on Thine Arme: Thy Loue is better then wine.* If euer our loue was deſerued of any, then of CHRIST IESVS; Who became man to bring vs into grace with GOD; Who was poore, to make vs rich; Who humbled Himſelfe, to exalt vs; Who came downe from heauen, to fetch vs from hell to heauen: Who both liued and dyed for vs, that wee might eſcape eternall death, and might obtaine Eternall Life. And finally, becauſe perfection procureth ſauour, and beauty is the Load-ſtone vnto loue: Wee muſt needs beſtow our loue on Him, in whom is nothing but perfection, nothing but beauty. In Him are all the Treaſures of Wiſedome and Knowledge hidden: In Him is the fulneſſe of the God-head Bodily: Hee is Fairer

then

then the ſonnes of men, Grace is diffuſed in His Lips : GOD hath annointed Him with the Oile of Gladneſſe aboue His Fellowes : Hee is White and Ruddy, the chiefeſt of ten thouſand, wholly delectable. LORD IESVS, tie mine heart faſt to Thee by loue; ſeuer it from all earthly things, euen from it ſelfe, that it may be wedded wholly, and ſolely vnto Thee, vnto Thee, and vnto none but Thee, and that for euer.

## *Of Selfe-loue.*

CHRITY beginnes at home: It is naturall for a man to loue himſelfe; Hee that loues not himſelfe, is vnfit to loue another;

another: Or how can hee take care of another, that is careleſſe of himſelfe? True ſelfe-loue is a ſurtherer of all vertues, ſpecially of temperance and ſuch other, as concerne our ſelues. For hee, that loues himſelfe truely, wils well, and does well vnto himſelfe, and embraces thoſe vertues gladly, by which hee may be mended. There is a blind and fooliſh ſelfe-loue, too too common in the world. You ſhall haue ſome rauiſhed with the admiration of themſelues; they are the Mountaines, all others are but Mole-hils; all their Geeſe are Swans; all their vertues are ten-foote long, and all their actions are good, becauſe they are theirs; all is ſpoken in Print, that is ſpoke by them; they ſee not their wants, but imagine they haue, that they haue

haue not: So they ſwimme, they care not though all doe ſinke; ſo they may haue, they care not though all beſides doe want; they will forgiue and flatter themſelues in moſt grieuous vices, excuſing themſelues, extenuating their faults, and contemning all the admonitions of others. And finally, their praiſes of others is very ſparing, almoſt nothing, but they can ſpeake bigly of themſelues, and thinke nothing well done, but what they do themſelues. This is a pernicious and fearefull ſinne, the madneſſe of the minde, the impediment of all vertues, the ſhame of Religion, and the cauſe of all enormities: He that loues himſelfe aright, loues himſelfe *Holily*, that is, in GOD, for GOD, and vnder GOD: and Iuſtly, that hee may bee

righteous, and that by ſelfe-loue hee proues not himſelfe iniuſt: And Diſcreetely, not ouerweening himſelfe, but with wiſedome behauing himſelfe towards all, as is requiſite for him. The good man that loues himſelfe, as hee ſhould, wiſheth well vnto himſelfe, doth good vnto himſelfe, agreeth with himſelfe, dwelleth with himſelfe with willingneſſe, reioyceth with himſelfe, where there is cauſe of ioy, and ſorroweth with himſelfe, when there is matter of ſorrow; and in briefe, doth earneſtly couet and labour his owne peace, inward, outward, and eternall. On the contrary, a wicked and profane Athieſt, Epicure, and Worldling doe not truely loue themſelues, but rather hate, and hurt themſelues with intemperance, worldly cares, and other vices:

vices: they ſtudy not to garniſh their ſoules with ſpirituall vertues, but follow riches, pleaſures, and preferments, which to wicked men are neuer good, but euer hurtfull. Neither do they agree well together within themſelues, becauſe their appetite and ſenſuall part doth ſtriue againſt their reaſons, and either they euer labour of a ſtupifyed, or with a vexed and vnquiet ſpirit. And hence it is alſo, that ſenſuall and euill liuers, as drunkards, whoore-mongers, ſpend-thriftes, and ſuch like perſons, loue not to be alone, and like not priuacie, and retired thoughts, but frequent Alehouſes, Tauernes, Plaies, and ſeeke out voluptuous and boon companions, ſuch as themſelues, becauſe they loue not themſelues, delight not in themſelues,

agree not with their conſciences, but are vexed with the remembrance of their vices and iniquities, diſquieted with the feare of puniſhment, and pinched with the gripes of an accuſing and tumultuous conſcience. Briefly, men truely good do onely truely loue themſelues; but euill men do not loue themſelues at all, but either hate, or loue amiſſe.

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# *Of loue to our* Neighbour.

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A Good Chriſtian hath two things in him to be beloued, Grace and Nature. As hee is a man, we ought to loue him;

him; but as hee is a good man, wee ought to loue him the more. Hee, that hates a man, loues not his Maker; he, that hates a Chriſtian, loues not his Maiſter. He that hates either Man or Chriſtian, is neither Chriſtian, nor Man, but a diuell incarnate. Some boaſt of their loue to GOD, which ſhew no loue to man for GOD: This boaſting is vaine and falſe, for he that loues GOD, will loue His Image: And certes he that loues not the childe, cares as little for the father. But our neighbour is vngodly, gracelcſſe, roytous, and vnruly; Yet muſt we loue him, if not becauſe he is good, yet that hee may be good; if not the man, yet the man-head; if not the manners, yet the man. Gold is good, though droſſe bee naught: Wheate may not be throwne

throwne away becauſe of chaffe; neither will we hate our bodies, becauſe there are deformities, or diſeaſes in them. Neither will all loue ſerue the turne; but we ought to loue our neighbour in truth, not falſely; in deed, not verbally; in the faith, not againſt it; in that, that is iuſt, and not vnrighteouſly; in iudgement, and not vndiſcreetely; in meaſure, vnder GOD, and not aboue Him: and conſtantly, not for a ſtart, as if ſome ague-fit were on vs. There is very much loue in the world, ſuch as it is, but very little Chriſtian Charity. For this ſeekes the good of her neighbour, and not his goods: This loues to giue, and not to pull away: This beareth much, forbeareth much, and reioyceth in the truth: This loues a man, not for his greatneſſe, but

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for his Graces; not for his birth, but for his New-birth; not for his honour, but for his Holineſſe; not for his wealth, but for his Wiſedome: aud finally for CHRIST and in CHRIST: for CHRIST, becauſe CHRIST doth loue him, and bids vs loue Him; and in CHRIST, either becauſe he is CHRISTS, or that he may become CHRISTS. But this is the condemnation of men, that the Church, and Her Children are come amongſt them; but men loue the world more then the Church, and ſinners more, then Saints.

*Of*

# *Of louing, and of being loued.*

IT is better to loue, then to be loued: for Action is more excellent then Passion; and the praise of vertue consists in action. To giue, is more gracious then to take: Now in louing there is a gift, in being loued there is a taking. Honesty is better then Commodity: Now to loue is a point of Honesty, to be beloued is a matter of Commodity. GOD delights more in the loue, wherewith he doth loue, then in the loue, wherewith he is loued: And mothers naturally reioyce more to loue their

their children, then to be loued of their children, and like better to do good to them, then to receiue good from them. Beſides, a man may bee loued of a man with Chriſtian loue, and yet be but an hypocrite; but a man cannot loue with Chriſtian loue, but he muſt needes be a Chriſtian. A man may be loued of his neighbour for GOD, and yet neither loue GOD, nor be loued of GOD: but a man cannot loue his neighbour for GOD, but hee doth much more loue GOD, and is moſt certainely beloued of GOD. And finally, it is no paine, but rather pleaſure; a gaine, but no grace to be beloued: but to loue a good thing well is grace; yea, oftentimes a man muſt ſweate and ſtriue with great contention (ſo auerſe and tortuous are our

hearts

hearts by ſinne) before he can faſten his affections, and fixe his loue on ſpirituall things, which are moſt worthy of his loue, and remoue it from thoſe things, that are rather to be loathed and forſaken, as noyſome, and pernicious to him.

True friendſhip ſtands in true mutuall loue, where loue failes, there friendſhip fals: But that a man may proue a friend vnto another, it is neceſſary that he be a friend vnto himſelfe: For how ſhall he will well, do well, agree well, or dwell well with another, that failes in theſe things towrds himſelfe?

But this, as touching loue, is worthy obſeruation: that thoſe that do good turnes vnto others, do more loue them, to whom they do them, then theſe, that do receiue them, do loue thoſe, that

that do them: Prouided that they do their good turnes out of ſincerity, not for by-reſpects. CHRIST loues vs better then we loue him: Parents loue their children more then their children loue them. Tutors loue their Pupils more then they their Tutors. Hee that receiues a benefite is (as it were) the worke and creature of his Benefactour: Now the worke-man loues the worke, more then the worke doth loue the worke-man: The creature is deerer to the Creator, then Hee to it; and the cauſe loues the effect more then it the cauſe. The Vſurer is vnworthy the name of Benefactour, becauſe he loues his Debtor for gaine, ſeeking rather to benefite himſelfe in his Debtor, then his Debtor in him: And to ſpeake properly, as he is

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an Vſurer, he loues him not: for loue ſeekes not her owne good, but the good of him whom hee loues; Now the Vſurer ſeekes his owne good onely, and leaues his debtor to looke to himſelfe, ſhewing him onely a little outward indulgence for a time, vntill hee may haue his debt paid him againe with vantage. But indeed to gaine loue, and to be counted a Benefactour, is not any way more eaſily attain'd to, then by doing good turnes vnto men freely, ſeaſonably, vnaſked, and in ſecreſie: but ſome cannot do a man a good turne, but they muſt cackle ſo long and ſo loud, that all the world may take notice of it; which argues that they regard fame more then freindſhip, and to walke vpon the tongues of men, rather then to liue with-

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in the breaſts of their friends and followers.

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# *Of Faith, Hope and* Charity.

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FAITH, Hope, and Charity, are three notable giftes of GOD, without the which it is impoſſible for any man to bee ſaued, though no man ſhall bee ſaued for them. A man ſhall bee ſaued in them, but not for them; for that, which merites our ſaluation for vs, that is, redemption from all ſinne and ſorrow, and fruition of Eternall Glory; that (I ſay) is not any thing in vs, but ſomething without vs: It is not quality, gift, or grace infuſed,

ſed, but the Iuſtice of CHRIST imputed. Faith beleeueth, Hope expecteth the thing beleeued, and Charity loues it, linkes the ſoule vnto it. Faith is as the mother, Hope, and Charity, are her two daughters: Becauſe I beleeue, therefore I hope, and as I beleeue, ſo I loue. Faith beleeueth that GOD is true and faithfull in His Word: Hope waiteth whiles Hee ſhew Himſelfe to be ſo. Faith begetteth hope, hope being begotten preſerueth faith. Faith beholds, and holds faſt the Word of Promiſe: Hope lookes after the thing that is promiſed in that Word. Loue vnites the heart both to the Word, and to the thing that is promiſed in it: Hope is the waiting for a good to come, but Faith beleeueth things paſt, preſent, and to come. I beleeue that CHRIST

was

was borne of a Virgin, that Hee now ſitteth at the right Hand of His FATHER, and that Hee ſhall come hereafter to iudge the world: Faith taketh CHRIST, and worketh by Charity; Charity worketh not by Faith, as an inſtrument, but ariſes from Faith, as from the fountaine, whereout it flowes. Chriſtian Faith beholdeth CHRIST in the Word and Sacraments: But Chriſtian Charity ties the ſoule, not onely vnto CHRIST, but alſo vnto all His Members, in and for His Name. Loue is not cauſed by hope, but hope rather cauſed by loue; for becauſe a man doth loue GOD, therefore hee doth expect and tarry, and that with deſire and longing, till he do enioy Him to his fill. And if hee did not loue Him, he would not deſire and hope to ſee Him, but

rather

rather feare, and grieue. Finally, Faith, Hope, and Charity, are three excellent vertues, but Charity is, in two reſpects, the chiefeſt. Firſt, becauſe Charity is profitable to our Neighbours, whereas our Faith and Hope doth them no good at all, were it not for Charity. Secondly, the loue, whereby wee loue CHRIST and His Members now, ſhall be continued and perfited in the world to come: but whereas now we do by faith beleeue, and by hope expect and deſire to ſee the face of CHRIST hereafter: Then, when we do ſee and enioy Him, this faith, and this hope are at an end; and whereas heere in this life wee walke by faith, and not by ſight, and feeling, in the life to come wee ſhall ſee face to face, and know as wee are

knowne,

knowne, and want no feeling nor ſight of that, that is pleaſing and ſolacious to the ſoule. And whereas men hope for that, they ſee not, how can they hope for that they ſee? But GOD ſhall bee ſeene of His Saints in the world to come, and their ſight ſhall rauiſh them with His loue, their corporall and intellectuall eyes, then glorifyed, being as doores or windowes to let in His Loue into their heartes, which will moſt willingly entertaine Him, and reſt vpon Him, as vpon their Center, and ſole Contenter.

# Of Gods Word.

GODS Word is a Fire, It must be warily meddled with: If thou wilt not ſuffer It to burne vp thy luſts, It will burne vp thee: if It conſume not the ſinne, It ſhall conſume the ſinner. Art thou a cold? It is fire to warme thee. Art thou droſſy? It is fire to purge thee. Art thou in darkeneſſe? It is a fire to enlighten thee. Is thine heart voide of zeale to GOD, or loue to Man? It is a fire to enflame thee? Art thou frozen vpon thy dregs, or art thou ſo hardned that no impreſſion can be made vpon thee? It is a fire to thaw and melt thee. This Word ſhall be deſtruction to him, that will

will receiue no inſtruction from It: It will proue his deſolation, that makes it not his conſolation: It will condemne thee, if thou wilt not ſuffer It to controule thee: and if It ſhalt not helpe thee, It ſhall vndoubtedly hurt thee. This Word is an Hammer, if It ſoften not a man, and make him tender, It will harden him and make him tough: If It beate not downe the ſinne, it will knocke downe the ſinner: And if the hereticke will not be beaten with It from his hereſies, It will beate him downe one day thither, from whence all hereſies ſpring. An hammer hurts not the aire or water, which yeelds vnto it readily, but breakes and bruiſes that, that makes reſiſtance. Hee that reſiſts the Word ſhall bee broken; but hee, that yeelds vn-

to it, ſhall receiue no hurt. Hee that would ſurely breake a thing with an hammer, muſt not onely moue the hammer to it with ſtrength; but hee muſt ſo lay the thing, that it ſlide, ſlip, or ſhrinke not from the blow: ſo they, that indeed would haue their hearts ſoftned, their proud hearts battered, or any luſt contuſed, let them apply the Word of GOD vnto them cloſely, and not leap or ſhrinke aſide, when it is miniſtred and fitted to them. And what Miniſter ſoeuer brings with him this Fire, this Hammer, entertaine It, vſe It, apply thy ſelfe vnto It. If the Fire, if the Hammer be the ſame, If it be GODS, receiue it with the ſame affection, though the men be not the ſame, that bring it. The Hammer is not the worſe for him that holds it, nor

nor the Fire for him that brings it. The Miniſter is to be receiued and honoured for the Word, and not It for him. In briefe, the Smith can do nothing without his Hammer and Fire. Miniſters are Smiths, and men naturally are like yron vnwrought or vnformed, or rather indeed ill-wrought, and ill-formed. The Word, that is, the Law and Goſpell, is the Fire and Hammer, by which through diuine aſſiſtance they worke them, faſhion them, and make them fit inſtruments, and veſſels for the ſeruice of GOD in His Houſe, which is the Church. How precious therefore both to Prieſt, and people ſhould this Hammer and Fire bee in a true account thereof within their ſoules?

# Of Good-deeds.

SVCH are good workes, as are, and are done according to the will of GOD reuealed. For the rule of wel-doing is not our wils, who are but ſeruants; but the Will of GOD, who is our Maiſter, whoſe will is Iuſt, and the Rule of Iuſtice, GOD being able to will nothing but right and good, ſeeing Hee is Wiſedome, Truth, and Goodneſſe it ſelfe. And a thing may be according to His Will, and yet not be done of him that does it, according to it. A good deed is ill done, if it bee not done for maner as wel as for matter

matter, according to the Will of GOD. For if a man do that that is good, and thinke it is euill, that man doth ſinne: Not onely becauſe hee thinkes that euill, which is not euill; but alſo, becauſe he iudging it to bee euill, yet doth it. Euen as a man may lye, when he ſpeakes the truth, if he thinke that is a lye, which hee ſpeaketh, when hee ſpeakes it. Againe, if a man do that whereof he doubteth, and is not perſwaded of the lawfulneſſe thereof, hee ſinnes: For whatſoeuer is not of Faith is ſinne. And finally, though a man do a thing that is good, yet if hee do it not to GODS Glory, but for his owne, or for baſe reſpects, and not in way of obedience to GODS Commandements, hee queſtionleſſe commits a ſinne. A good man

onely can do a good deed: For an euill tree cannot bring forth good fruite, and a corrupt fountaine can ſend forth no wholeſome water. Good deeds are neceſſary to ſaluation, as the way to the Kingdome, but not as the cauſe of reigning. They are not the cauſes of ſaluation, but the workes and teſtimonies of them that are to bee ſaued. And they are not the matter nor forme of faith, but they are true effects, vndoubted tokens, and vnſeparable companions of true Faith and of true Charity, if well performed. For Faith and Charity are not idle and vnfruitfull, but labourious and full of goodneſſe: And though our wel-doing be no cauſe of our Bleſſedneſſe, yet it ſhall not want a reward, but as wee doe abound therein in this world, ſo

ſhall

ſhall we exceed in glory in the world to come: The more wee flouriſh in fruit in this life, the more wee ſhall flouriſh in felicity in the life to come. But ſome haue beene heard to ſay, they can do no good deeds, they haue no riches, they are but poore. Theſe are deceiued; thou haſt not a penny, haſt thou a prayer? Thou haſt no goods to giue, haſt thou good counſell? Thou canſt do no deeds of comfort, haſt thou any words of comfort? Thou haſt no bread, haſt thou a bleſſing? Thy legs are lame, thou canſt not go well; thy hands are lame, thou canſt not worke well; haſt thou a good tongue, canſt thou ſpeake well? There is no man ſo poore, but he may benefite his neighbour one way, or an other: If any way it is a good deed, if hee do it

well. And God accepts any thing, a cup of cold water, if there be no better, the widdowes Mite, euen any thing, haire to the building of the Tabernacle, a pin to the dreſſing of his Bride. And ſuppoſe a man do a good deed to a wicked man, yet if hee do it not for his wickedneſſe, but either becauſe he is a man, or that hee may win him vnto goodneſſe, or ſhew himſelfe a follower of God, who is kind vnto His enemies, and doth good euen to the wicked, ſurely hee doth a good, and ſhall not looſe his reward. And ſay that a man ſhould bee kinde vnto ſome hypocrite, thinking him to bee a Saint, becauſe hee could not diſcerne his ſimulations, being ſo cunningly carried, yet ſhall the benefactor bee rewarded of God, Who regards

gards his affection, and ſeeth his heart, and will recompenſe him according to his loue, and not according to the condition of the party, which did not deſerue it. If a mans beneficence proceeds of benevolence, and bee performed in the name of CHRIST to the glory of GOD, it ſhall neuer want a recompence. For GOD is not not iniuſt to forget the labour of our loue; and as men ſow, ſo ſhall they reape; as they brue, ſo ſhall they drinke. Our gifts ſhall bee recompenſed with glory, our paines with pleaſures, our labours with life. Do well, and haue well: Liue well, and die well: Hee that doth well to the Seruant for the Maiſters ſake, ſhall be ſure to receiue a reward from the Maiſter Himſelfe; It ſhall neuer be ſaid that

hee, that was kind and louing to the Childe, is vnkindly and hardly dealt with of the Father. Let vs not therefore bee weary of wel-doing; for in due ſeaſon wee ſhall reape, if wee faint not.

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# *Of the knowledge of* God.

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ALL Men affect knowledge by a certaine inſtinct of nature: How vnmanly a vice then is it to affect the ignorance of GOD, our Maker, Ruler, and Redeemer, Whoſe Nature, Beauty, and Perfection doth more excell all the world, then all the world excels the meaneſt creature

creature that is in it? Wee ſtudy to know the nature and perfection of things, that are, by farre, leſſe worthy to be knowne: Yea, ſometimes wee will ſearch into things forbidden, and ſometimes take paines to know that, which is not worthy of thoſe paines. Except wee know GOD, how ſhall wee take Him alone to bee our GOD, and not defile our ſelues with idols? Vnleſſe wee know Him, how ſhall we loue Him, how can we truſt in Him, how can wee ſerue Him? Do men loue that they know not? Will a man ſerue hee knowes not whom? Will a man make account of that, the worth or vſe whereof is vnknowne vnto him? Or will a man acknowledge and beleeue in one hee knowes not? Wee are ſpirituall Prieſts and Princes, is it for a

Prieſt

Prieſt to bee ignorant of his GOD? Doth it become a King to bee ignorant of the KING of Kings, who ſet the Crowne on his head, and put the Scepter into his hand? Euen beaſts and birds know their owners, keepers, feeders, and is it a ſeeemely thing for man, whom GOD hath made their Lord, to bee ignorant of *Him*, by whom they liue, and moue, and haue their being, and long of Whoſe mercies it is, that they are not conſumed? To know GOD rightly is a note of GODS people: *They ſhall all know Mee from the leaſt of them euen to the greateſt of them*, *ſaith the* LORD: and an infallible argument of bleſſedneſſe: *This is life Eternall, that they know thee the onely true* GOD, *and* IESVS CHRIST *whom Thou haſt ſent, who is very* GOD,

GOD, *bleſſed for euer.* On the contrary, affected ignorance of GOD is the brand of wicked men, who ſay vnto GOD, *Depart from vs, for wee deſire not the knowledge of Thy Waies:* This ignorance expoſeth a man to the iudgements of GOD: whoſe wrath is kindled by this ſinne. *The* LORD *hath a controuerſy with the inhabitants of the Land,* (ſaith *Hoſeah*) *becauſe there is no truth, nor mercy, nor knowledge of* GOD *in the Land: My people are deſtroyed for lacke of knowledge.* This ignorance is the mother of ſuperſtition, and prophancſſe, and the reaſon why men feare not GOD, but are diſobedient and vnawfull. Therefore they in *Iob*, that had ſaid in their hearts, *Wee deſire not the knowledge of Thy Waies*, ſay alſo: *Who is the Almighty that wee ſhould*

*ſerue*

*ſerue Him? And what profite ſhould wee haue, if wee ſhould pray vnto Him?* If a man bee diſpoſed to deuotion, yet being ignorant of GODS Will, hee will deuiſe ſome Wil-worſhip, and fooliſh ad-inuentions, which are as pleaſing vnto GOD, as Luke-warme water to the ſtomacke, as apiſh complements to a graue man, or as painting and pranking is to a ſtaied and holy Matrone. Beſides, the ignorance of GOD makes men do that againſt the truth, and the profeſſours of it, which otherwiſe, it is very likely they would not do. Ignorance of CHRIST made the Iewes to crucifie *Him*, and *Paul* to perſecute *Him* in *His* Members. *They ſhall excommunicate you* (ſaith our LORD) *yea the time ſhall come, that whoſoeuer kils you, ſhall thinke hee doth*

*doth* GOD *good ſeruice: and theſe things will they doe vnto you, becauſe they haue not knowne the* FATHER *nor* MEE: And for the life to come, it ſhall bee no helpe to ſay; wee would haue ſerued Thee, had we knowne Thee. But why did you not know Mee? For mine Eternall Power and God-head are ſeene by the creation of the world. *The heauens declare the glory of* GOD, *and the firmament ſheweth the workes of His Hands.* But beſides the booke of Nature, you had the Scriptures, *Moſes*, the Prophets, and Apoſtles: beſides the world, you had the Church, I ſent you my Meſſengers, in whom I ſpake continually to you, and entreated you to learne and ſerue Mee. It is euident therefore that ignorance will not ſerue the turne.

For

For the LORD IESVS will render vengeance vnto them, that know not GOD, and obey not *His* Goſpell, which ſhall be puniſhed with euerlaſting perdition, from the preſence of the LORD, and from the glory of *His* power. And finally, whereas all the vanities, pompe, and glory of the world, which wee do ſo much admire, ſhall periſh with the world: this our knowledge of GOD, begunne in this world ſhall be perfited in the world, to come. Now I know in part, but then ſhall I know, euen as I am knowne. Then a man ſhall haue Light without darkeneſſe, Knowledge without ignorance, Wiſedome without folly, Vnderſtanding without dulneſſe, Iudgement without errour, Reaſon without perturbation: Then ſhall all the Saints

ſee GOD, and ſerue GOD alwaies, and for euer.

# *Of Seruing God.*

IT was well ſaid of a father to his ſonne: *Know thou the GOD of thy father, and ſerue Him.* How ſhall a man ſerue *Him*, that doth not know *Him?* And what will it profite to know *Him*, if hee doe not ſerue *Him?* But if men doe ſerue *Him*, they ſhall end their daies in proſperity, and their yeares in pleaſures: Or if *Hee* try them with the Croſſe, *Hee* will afterwards honour them with a Crowne. Their griefes ſhall end in Glory, their mourning in Mirth, their tentations in Tryumphes,

umphes, their vinegar ſhall bee changed into Wine, and though they haue ſowne in teares, yet they ſhall reap in Ioy. What deſireſt thou in a Maiſter? Wiſedome? *His* Wiſedome is infinite. Greatneſſe? *His* Greatneſſe is incomprehenſible. Strength? *Hee* can do all things, nothing is impoſſible with *Him*. Valour? *Hee* is not afraid of death, nothing can diſmay *Him*. Magnificence? *Hee* is the LORD of *Hoaſts*, cloathed with Glory and Honour: *Hee* couereth *Himſelfe* with light, as with a garment, and ſpreadeth the heauens like a curtaine. *Hee* maketh the clouds *His* Chariot, and walketh vpon the wings of the Winde. *Hee* ſitteth vpon the circle of the earth, and the inhabitants thereof are as Graſhoppers. *Hee* bringeth the Princes

to

to nothing, and maketh the Iudges of the earth, as vanity: *His* garment is white as ſnow, the haire of *His* Head like pure wooll, *His* Throne like the fiery flame, and *His* Wheeles as burning fire: Thouſand, thouſands Miniſter vnto *Him*, and ten thouſand thouſands ſtand before *Him*. Wouldſt thou haue a Maiſter rich? The earth is the LORDS, and all that is therein, the round world, and all that dwell within it. One that can aduance thee? Promotion comes neither from Eaſt, nor Weſt, nor South, nor North, but from GOD, Who throweth the proud from his Pinacles, raiſeth the needy out of the duſt, and lifteth vp the poore out of the dung, that *Hee* may ſet *Him* with Princes, euen with the Princes of *His* people. Or one,

One, that is kind and louing, patient and compaſſionate? The LORD is gracious and merciſull, ſlow to anger, and of great mercy. *Hee* will fulfill the deſire of them that feare *Him*; *Hee* will heare their cry and ſaue them. Men will ſerue men, ſpecially ſuch as may doe them good, or defend them from harme: Why then ſhould wee not much more willingly ſerue GOD, who is able to ſaue a man, though all would deſtroy him, and to deſtroy him, when nothing can ſaue him? If *Hee* bleſſe, who can curſe? If *Hee* curſe, who can bleſſe? Sometimes a ſeruant ſerues a Maiſter, who growes weary of him, becauſe hee thinkes hee may proue coſtly to him. Many Maiſters hauing ſerued their turnes ſhake off their ſeruants, as a dogge doth

doth water, or as a man would do burres: and a good ſeruant may ſometimes waite long, and get little: But GOD neuer forſakes, or turnes out *His* ſeruants: *Hee* lets them not ſerue *Him* vnregarded, but as they honour Him, Hee honours them: And the more they ſerue Him, the freer they are in this world, and the greater rewards they ſhall receiue of Him in the world to come. And it is to bee obſerued that yong folkes vſually do giue themſelues to bee ſeruants of men: Why then ſhould they not giue themſelues to the ſeruice of GOD, whom to ſerue is indeed to reigne, and in whoſe ſeruice that may bee gotten which cannot bee found in the ſeruice of eny mortall man? O that wee would remember our Creatour in the daies

daies of our youth, and inure our neckes to His yoake, whiles wee are freſh and tender! But what muſt be the Rule of our ſeruice? Surely, not our wils, who are but ſeruants, but His Will, who is our Maiſter, which hee hath reuealed to vs in His Word, to which wee ought to conforme and apply our ſelues in feare and humbleneſſe, indeuouring to obey Him in all His commands, ſincerely, cheerefully, and to our end; ſo ſhall we bee ſure to dye in His grace, and to bee rayſed vp from the graue of death to poſſeſſe the glory of Eternall Life.

Of

# *Of the Sower and his* Seed.

THE Sower went out to ſow. Euery true and faithfull Miniſter of CHRIST IESVS is a Sower, GODS Word is his Seed: Mans heart is the ground that ſhould receiue it. The Word is a very rare and admirable Seed, altogether matchleſſe. For by it men are made Chriſtians, ſinners are made Saints, dead men are made aliue: From it all manner of vertues ſpring, and with it are nouriſhed. And were it not for it, the whole world, and euen the Church it ſelfe, would be worſe then

then a wilderneſſe, and turned into *Sodom* and *Gomorrah*. But as it is in vaine to ſow Seed in the fire, aire, or water, or any where, but in the earth, which is in the middle of the world: and that it may proſper well, the ground muſt be quiet, not troubled, or toſſed, nor continually troden on, and both it and the ſeed to be caſt into it muſt be pure and good, not mingled, or corrupt. So it is bootleſſe to ſow the Word in the eares onely, or in the eyes, or vnderſtanding, and memory, or indeed any where, if not in the heart, which is in the midſt of a man: And that it may thriue and flouriſh, the heart muſt be quiet, and not diſturbed or toſſed with the ſtormes and tempeſts of fleſhly paſſions: It muſt be cleanſed of noyſome and ſtinking weeds: It muſt not

be

be troden vnder foote and continually walkt vpon by wordlly cares, carnall deſires, and fooliſh fanſies, which keepe a great coile, and are alwaies trotting vp and downe in worldings, belly-gods, and naturall men: and the ſeed muſt be ſowne purely, and not mingled with the tares and darnell of hereſies and errours. A Ship cannot faile without *Sea-roome*, and ſeed cannot thriue without *Earth-roome*; No more can the Word without *Heart-roome*. If the ground receiue not the ſeed into it, and cheriſh it, and giue it ſcope to roote it ſelfe in it, the ſeed cannot proſper, and come to perfection. So the Word of GOD thriues not, except the heart receiue it meekely, cheriſh it louingly, and giue it roome to roote it ſelfe throughly. Drun-

kenneſſe and gluttony doe drowne this Seed; couetouſneſſe and worldly cares do choke it; vnchaſte deſires do ſcortch and burne it; rage and contumacy repell it; hatred and malice pinch and bite it; hardneſſe of heart and double mindedneſſe will not ſuffer it to roote well. Euery man would haue his ground good; yea what is there that a man would not haue to be good? his wife, his childe, his ſeruant, his friend, his fellow, his apparell, his houſe, his horſe, his dogge, hee would haue all good, and ſhall himſelfe be naught? Shall the heart, which is the onely ſeed-plot of the Word, which is able to ſaue his ſoule, ſhall it be euill, and ſuffred to be euill, and ouergrowne with euill weedes? Why is it that the raine falling, and the Sunne ſhining

vpon

vpon a well ordered Garden makes it ſweete and flouriſhing, but vpon ſome other peece of ground, and it brings out nothing but Moſſe and Weedes? The fault is in the ground, not in the Sunne or Raine. So one man is benefited by the Word, it takes well, and bringeth forth fruites in him; and another doth not reap any good by it, it proueth not in him by reaſon of his vncapableneſſe, and wicked luſts, that will not giue way vnto it, but makes him to reſiſt it and rebell againſt it. A man may ſet or ſow in our fields, whiles wee ſleepe, or though wee would not: But the Miniſter cannot ſow the Word of GOD in our hearts, if wee ſnort in ſin, if wee bee regardleſſe of the Word, and will not receiue it. Seed may bee pickt out of the

ground, and eaten of birds, whether a man will, or no: his corne may bee burnt, his plants may be ſtollen, or puld vp, and broken downe, though hee would not; But wee and the Word, that is ſowne or grafted in vs, cannot bee ſeparated againſt our wils (our Bibles may bee taken from vs by force, but the Word ingrafted in vs cannot bee taken from vs againſt our will) the birds of hell cannot ſteale it from vs and pick it out, except we our ſelues be willing; if euer wee and it do part, wee muſt thanke our ſelues. Seed ſowne in the ground after a time comes vp, and flouriſhes for a time, but at length it decayes and withers. For this is the nature of ſeed; it is partly turned into the ground, and turnes the ground partly into it; It turnes, and is turned; it

ſuckes,

ſuckes, and drawes to it a certaine nurriture out of the ground, at length ſhootes out, growes vp, and increaſeth a certaine ſpace; then in proceſſe of time it decayeth, and at length dyeth. But the Word doth otherwiſe: For the Word being ſowne in the heart, that entertaines it, taketh, thriueth, comes vp, and beareth fruite: It is not turned, but it turneth the heart; It is not corrupted, but rather corrupteth and killeth the euill qualities, that are within vs: It it is no whit turned into man, but it rather turnes a man into it, and workes him to it will; It ſuckes no nouriſhment from man, but it affoords ſtrength, and comfort vnto man; and it neuer decayeth of it ſelfe, It dies not, neither can it bee by any meanes rooted vp or taken from

vs, but by our wils. Wee yeelding consent thereto. If euer it faile and die, if it bee parched and dryed vp, it is long of vs, and not of it. There is no plant, which time killeth; Nature hath appointed it a time to liue, and a time to die; be the ground neuer so good, the yeares neuer so seasonable, the heauens neuer so benigne, yet it must decay and die. But if the Word be planted in a good and honest heart, it cannot be rooted out, nor perish; except the ground proue barren and naught; except a man do waxe weary of the Plant, vnlesse a man would be ridde of it, it will not away, but will grow vp with him, and will saue his soule by the blessing of GOD. This Seed is at this day scattered in all places amongst vs, yet it takes but badly in the most: The

Seed

Seed is good, but the ground (as it ſeemes) is for the moſt part naught: That is the onely good ground, which receiues it gladly, giues it free paſſage willingly, and brings forth the fruites thereof patiently. Men neuer more delighted in goodly Gardens and Orchards, in variety of fruites and flowers, then at this day: But without doubt there is none of all their Seedes or Sets comparable to this. For this brings fruites of all kindes, that are good; Fruits, of which a man cannot ſurfet; Fruits, without which a man is more miſerable, than a very beaſt; Fruites, for the which a man ſhall bee crowned with life eternall; Fruites, which themſelues are fruitfull, one fruite bringeth forth another without the corruption, loſſe, or leſſening of it

ſelfe. And whereas all their ſeedes, are not able to ſaue the body from death, this Seed is able to ſaue the ſoule from hell, and to giue a man aſſurance that his dead body alſo ſhall be raiſed vp from death to life. Their ſeeds, and their plants, and flowērs, do repleniſh and beautifie their grounds; but this Seed and the fruites thereof doe fill and garniſh the ſoule. Thoſe, if they proſper, doe commend the ſoyle; but this, if it thriue, doth commend the ſoule: They may ſhew who is rich; but this, and the fruites thereof declare who is Religious: They may perhaps tell who is wealthy, great, and glorious in the world; but Theſe point out a man, that is wiſe and good, and indued with the Grace of GOD. Finally, a man may doe well enough, as touching

ching his ſoule, though hee ſhould want or refuſe other ſeeds: but the refuſall and lacke of this Seed is very dangerous. Hee that contemnes or puts away the Word of the LORD ſhall vndoubtly periſh, without repentance. Yea, and if we bee gotten by it, what ſhall become of him, that is without it?

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## *Of Ignorance.*

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IT is better to bee ignorant, then to erre: Simple ignorance is better then vndiſcreete knowledge. Ignorance a bad mother, hath two as bad daughters, Falſehood, and Doubting; that is the more miſerable, but this the more to be pitied: that

is the more dangerous, but this the more dolorous. Affected ignorance of that which a man ſhould know, doth double the ſinne. For it is one to bee ignorant, and another, and that worſe, to affect it, and to bee pleaſed with it. It is no ſmall matter for a man to know that hee doth not know: For it is the way to get knowledge, to know that a man doth want knowledge. None proue ranker fooles, then they that thinke they haue all wiſedome. Many things worthy to bee knowne, are not knowne; either becauſe men care not to know them, or elſe becauſe they thinke they know them, when they know them not. Hee that is the beſt, and knowes the moſt, will ingenuouſly acknowledge that hee knowes not many things, which hee

hee ought to know, and that there are many things worthy to bee learned, which yet hee hath not learned. A wiſe Scholler will not ſo much content himſelfe with what hee doth know, as enquire after thoſe things which hee doth not know; not bleſſing himſelfe with what hee hath learned, but endeuouring to learne what hee hath not learned. Hee that ſees the light, knowes how to iudge of darkeneſſe: But hee, that is blind, cannot iudge of colours. *A blinde man* (they ſay) *ſwallows many a flye.* Ignorance is the mother of ſuperſtition; but true deuotion affecteth knowledge. It is an euill not to know what is lawfull to bee done, as to doe that, which a man knowes ſhould not bee done. When a man knowes not GOD, hee knowes

knowes not how to worſhip Him; and when hee knowes not himſelfe, hee knowes not how to behaue himſelfe. From the ignorance of GOD comes deſpaire; from ignorance of ownes ſelfe ariſeth pride, and foolliſh philauty: The ignorance of our ſelues is the beginning of ſinne, the ignorance of GOD is the conſummation of ſinne. Hee commonly knowes moſt, that knowes hee is ignorant of much: Hee knowes but little, that thinkes hee is ignorant but of little: But hee knowes iuſt nothing, that imagines hee knowes all, and is ignorant of nothing. It is an eaſier puniſhment not to bee able to liue, then liuing not to bee able to know things needfull to bee knowne. It were better to die being furniſhed with knowledge, then to liue being

being fraught with ignorance: It were better to haue knowledge, and to die like a man, then to be an ignorant sot, and to liue like a beast.

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# *Of Idols.*

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AN idoll is nothing. Something it is in his conceipt that doth adore it; but indeed it is not that which hee doth think it is. And becauſe it is nothing, it can do neither good nor hurt. Nothing can doe no good. Something cannot come from nothing: And nothing can do nobody hurt. Nothing can doe no hurt to him, that knowes nothing to bee nothing: Yet this nothing hurteth him, that thinkes

thinkes it ſomething; not becauſe it is in nature ſome thing, but becauſe hee thinkes it ſomething, when it is nothing; and worſhips nothing in ſteed of ſome-thing. The idols of the Heathen had eyes, and ſaw not, eares and heard not, noſes and ſmelt not, hands and felt not; and they, that made them, were like vnto them, and ſo were all they that truſted in them. That is, they lackt their ſenſes, or elſe they might haue eaſily diſcerned that they were but ſtatues, and ſtanding vanities. But Popiſh *Wafer-idol* hath no eyes at all, no eares at al, no noſe at al; no hands at al, & ſuch are they that make it & adore it: For if they had their ſenſes, they might perceiue it were a peece of bread. *Of a truth,* LORD (ſaid *Hezekiah*) *the Kings of Aſſyria haue laid waſte*

*waſte all the Nations, and haue caſt their Gods into the fire: for they were no Gods, but the workes of mens hands, therefore they haue deſtroyed them.* If it bee poſſible for this Romiſh *Wafer-God* to bee throwne in the fire, and that it ſhould bee deſtroyed of men, yea of mice, as it is, by the ſame reaſon it doth appeare, that it is no God, but the worke of mens hands. Saint *Ierome* writeth that at the time, that the Virgine *Mary* fled into *Ægypt* with our SAVIOVR, all their Idols fell downe, and were defaced, and that their Oracles ceaſed. And *Commeſtor* likewiſe ſaith that vpon our LORDS Birth-day, the Temple dedicated by the Romanes to the Goddeſſe *Peace*, in Rome fell all in peeces to the ground.

# Of the punishments of sinne.

SINNE is a thing so odious vnto GOD, that it cannot scape vnpunished. Euen the SONNE of GOD must dye, rather then that sinne should goe vnpunisht: But it is worth noting how GOD doth fit his punishments to the sinne. Because the Gentiles (οὐκ ἐδοκίμασαν) approued it not, iudg'd it not profitable to acknowledge GOD, but reprobated Him, therefore Hee deliuered them vp (παρέδωκεν) to a roprobate minde, and voide of iudgement, that as they had vegleeted and dishonoured

diſhonoured Him, ſo they ſhould neglect and diſhonour one another. The *Sodomites* ſinned with fiery luſts, and were deſtroyed with fire and brimſtone: Their ſinne was vnnaturall and rare, and their puniſhment was vnuſuall, and very terrible to nature. *Nadab* and *Abihu* ſinned with fire, and were conſumed with fire. *Adonibezeke* had cut off the thumbs and great toes of ſeuenty Kings; ſo the people of *Iudah* cut off his. *As thy ſword* (ſaid *Samuel* to *Agag*) *hath made woemen childeleſſe, ſo ſhall thy mother bee childeleſſe among other women, and ſo hee hewed him in peeces before the* LORD *in Gilgal.* *Lucian*, as like a dogge hee was euer barking againſt Chriſtian Religion, ſo by GODS iudgement hee was deuoured of dogs. *Alladius* a Latine

Latine King counterfeited lightening and thundring, by an artificiall deuiſe, that his ſubiects might take him for a God: but it came to paſſe that his houſe was fired with true lightening, and ouerthrowne with flouds and foule weather, and ſo hee periſhed, being burnt and drowned all at once. *Bladud* the ſonne of *Lud*, a Necromancer, made himſelfe wings, and aſſayed to flye, but the diuill forſooke him in his iourney, and ſo hee fell and brake his necke. *Olaus Magnus* tels of a Pyrate called *Otto*, who by the diuels helpe would to the ſea, and raiſe vp ſtormes to drowne his enemies, but at laſt was drowned himſelfe. *Picus Mirandula* ſaith, there was a coniurer in his time, who as hee had the ſociety of the diuell, ſo hee was carryed cleane away with the

the diuell, and neuer heard of after. *Pliny* writeth how *Cornelius Gallus* dyed in the very act of filthinesse. *Anacreon* a drunken Poet, was choked with the huske of a grape. *Popiel* a Polonian King, and an Vncle-murtherer, vsed ordinarily amongst his other othes and cursings this also, If it bee not true would rats might deuoure mee, and was accordingly set vpon with an Army of rats, which sallyed forth of the dead bodies of his Vncles, and afterwards deuoured him to the bones, notwithstanding any meanes vsed to the contrary. So those three, that had bound their lying accusation of *Narcissus* with a curse, were met within the like. One said, if I lye, I pray GOD I may perish by fire, and his house being set on fire extraordinarily, An. Dom. 1346.

ly, hee and his periſhed in the flames. The ſecond ſayd, if I ſpeake any thing but truth, I pray GOD I may bee conſumed with ſome filthy diſeaſe, and ſo hee was. The third ſeeing GODS iudgements vpon his companions, confeſt their wickedneſſe, and lamented with ſuch a floud of teares, that hee wept out both his eyes. But among all iudgements thoſe are moſt fearefull, when GOD puniſheth one ſinne with another, one wicked act or habite with an other, and wicked acts with wicked habites, and contrariwiſe. See how Hee puniſht *Adams* pride with his eating of the fruite forbidden: *Dauids* adultery with murder: *Achitophels* treaſon with ſelfe-murther: *Iudas* couetouſneſſe with treachery, and that with deſperati-

on.

on. The heathen, becauſe they turned the truth of GOD vnto a lye, and ſerued the creature, forſaking the Creator, therefore GOD gaue them vp vnto vile affections. And the Apoſtle prophecying of the followers of that man of ſinne, ſaith that, becauſe they receiued not the loue of the truth, GOD ſhall ſend them ſtrong deluſions, that they ſhould beleeue lies: All which doth ſhew how loathſome ſinne and ſinners are in the ſight of GOD, and ſhould ſtirre vs vp to vomite it vp as poyſon, and to flye from it, as from a Serpent.

# Of Repentance.

TRVE and ſound repentance is a turning from vice to vertue, from euill to Good, from the diuell to GOD. Repentance is the change of the whole man, and not of halfe. The iudgement ſanctified by the SPIRIT muſt condemne the euill, the eyes of the vnderſtanding being opened to diſcerne it, and approue the contrary good; the will muſt will the good, and nill the euill: The affections muſt hate, feare, and abhorre the euill, and loue, like, and delight in good; and the conuerſation muſt not bee an exerciſe of euill, but an open

forſaking

forſaking of it, and a practiſe of the contrary good: Firſt therefore a true Repenter muſt ſee and vnderſtand his ſinnes, by conſidering himſelfe and his wayes by the Law of GOD, which ſhewes both good and euill: For if a man ſee not his faults, how ſhall hee condemne, confeſſe, and flye them? Or if hee veiw not himſelfe in a true glaſſe, how ſhall hee ſee his true complexion? And if hee try not his actions and cogitations by a true Rule or Touchſtone, how can hee truely diſcerne their irrectitude, and hypocriſies? Yet becauſe after our examination ſinne may lie hid vnſeene in one corner, or other, therefore to ſhew our hatred of ſinne, and that wee thinke not wee haue all light in theſe toodarke houſes of mortality, it behoues

houes vs to pray that God would forgiue vs our ſecret ſins: Hee wants light, that thinkes hee hath all light; and is in darkneſſe, that thinkes no darkeneſſe is in him; and no man further from perfection, then hee that thinkes hee ſees all his imperfections. Secondly, when a man ſees his ſinne to bee ſinne, hee muſt yeeld it is ſinne, hee muſt acknowledge it, and not deny, leſſen, nor defend it. Sinne defended is encreaſed; The defenſe of ſinne ſeene is euen death to the ſinner that defends it. And how doth a man repent of that, which hee labours to maintaine? *Si homo peccatum non agnoſcit, Deus non ignoſcit*: If a man, when hee ſees his ſinne prohibited, yet will not acknowledge and yeeld it is ſinne, but will plead for it, excuſe and colour it, queſtionleſſe hee

hee will not leaue it, neither will GOD leaue him vnpuniſht. Thirdly, when a man diſcernes his ſinne, and acknowledges the vileneſſe of it, let him enter into iudgement with it, and condemne it: For except hee doe condemne it, GOD will not pardon it. If hee condemne not it, it ſhall condemne him. Vnleſſe hee adiudge it vnto hell, it will debarre him of entrance into heauen. Fourthly, let a man finding himſelfe guilty of ſinne arreſt, arraigne, accuſe, and condemne himſelfe, confeſſing his ſinne freely vnto GOD, and exclaiming againſt himſelfe vnto GOD, ſaying; I haue ſinned, I haue ſinned grieuouſly againſt thee. I deſerue nothing but confuſion, I am vnworthy of thy fauour, I am vnworthy to bee counted, or called thy

Sonne, Thy Seruant. Except a man will arraigne, indite, and condemne himſelfe, hee ſhall not bee able to ſtand vnconfounded before his Iudge; either hee muſt condemne himſelfe, or hee ſhall bee condemned of GOD. Neither is a man in deed fit to deſire abſolution, that findes not himſelfe worthy of condemnation: Neither is hee prepared to ſue for grace, till hee haue condemned himſelfe as a graceleſſe wretch. Fiftly, let him nill it, hate it, loath it, bee afrayd of it, and bee ſorry for committing it, euen becauſe it is an offence of GOD, his gracious and louing Maiſter. For a man doth not indeed repent, except his ſinnes, which before were ſweete vnto him as hony, bee now in his taſte as bitter as gall:

except

except hee loath them, as before hee loued them; except they bee now painefull, as before they were pleasing; and affect him now as well with dolour, as they tickled him before with delight. Finally, let a man craue pardon of it of GOD, and forsake it in his practise, and addict himselfe to those good duties, that GOD requires of him. For GOD grants his pardon to them that begge it: And though many men will scornefully put off a beggar, yet GOD giues his almes to none but beggars: But with what face dare a man begge pardon of a sinne, hee meanes not to forsake? Therefore if hee will haue GOD forgiue it, hee must forsake it. Except hee let it goe, GOD will let him go; but let him giue sinne his dismission,

and GOD will grant him his remiſſion; ſpare not thy ſelfe, and GOD will ſpare thee. Ceaſe from thy ſinne, and doe that that is pleaſing in the ſight of GOD, and GOD will bee thy GOD, thy ſauing GOD for euermore. O repentance, what ſhall I ſpeake of thee? By thee ſicke men are cured, wounded men are healed, dead men are raiſed, health is increaſed, Grace is preſerued, the legs are ſtrengthened, the eyes are reſtored, ſinne is abandoned, vertues embraced, the minde illumined, the heart comforted, the conſcience quieted, and the life adorned. Wee ſinne daily, ſo wee ſhould repent daily; and as wee fall, ſo ſhould wee riſe. To ſinne is not ſo dangerous, as to liue in ſinne. If a breach in a ſea-wall bee not

ſtopt

ſtopt in time, it will both waxe bigger, and indanger the dry Land. If a Ship continually let in water, and bee not continually pumped out, it will ſinke her. If a Mole bee ſuffered to runne in a Medow, ſhee will ſpoyle it. If a ſword bee let ruſt in the ſcabberd, the ruſt will marre either one or both. So if wee ſtoppe not the breaches and holes made by ſinne in our ſoules, it will ſinke them: If wee kill not that Mole, it will waſte vs; If wee skoure not our ſelues from that ruſt by true repentance, it will conſume vs both ſoule and body. *Alexander Severus* made an act that none ſhould ſalute the Emperour, that knew himſelfe a Thiefe; ſo no man ſhould preſume to profeſſe, or ſpeake to CHRIST IESVS; no man ſhould dare to

put vp his ſuits vnto GOD, that by ſinne robbes GOD of his glory, and continues in it without repentance. For GOD heareth not ſinners: *If I regard wickednesse in mine heart* (ſaith the Pſalmiſt) GOD *will not heare mee*: But GOD heareth the deſire of the poore. *The righteous cry, and the* LORD *heareth them.* The LORD heareth them, that are of a contrite heart: His eye is vpon them, that feare him: Hee will alſo heare their cry, and ſaue them: And they feare Him, that do repent of ſinne, and turne vnto him. For the feare of the LORD is to hate euill, as pride, arrogancy, and the euill way, and by the feare of the LORD men depart from that, that is naught. Neither is it enough to forſake ſome notorious and grieuous offence;

offence; but euen all, all without exception of any; all, all are ſerpents, poyſon, and pollutions. One hole in a ſhip vnſtopt, one breach in a wall vnrepaired, one wing belimed, one claw taken in the ſnare, may indanger and looſe all: ſo but one ſinne knowne and cheriſhed, diſcerned and not diſſmiſſed, one faculty, one affection, but one intrapped and captiuated of a ſinne eſpied, and yet beloued, euen but one is able to deſtroy the ſoule, to damne the whole man, both ſoule and body: Yet though ſinne bee very dangerous, and continuance in it more, yet how vſuall is it with vs to delay our repentance? To morrow, next weeke, ere long, next yeere, or before I dye: Yet a little ſleepe, a little ſlumber, anon, one houre longer, one

halfe houre, a minute. O LORD, how vnwilling are wee to riſe, being once laid downe! Being once fallen a ſleepe how loath are wee to bee wakened! being ſicke with a pleaſant phrenſie, how, how diſpleaſing a thing is it to come into our wits againe! And to ſee our madneſſe, wee that know not whether wee ſhall liue an houre longer, no not a minute further, yet wee will promiſe to our ſelues a day, a weeke, a month, a yeere, olde age. Yea wee will liue in a ſtate, in which wee would bee loath to die. Away, away with theſe delayes, let vs redeeme the time, which taries no mans pleaſure. Let vs repent now, that wee may haue our pardon now, let vs liue like Saints, leaſt wee die like diuels. Let vs leaue our ſinnes now,

now,

now, whiles wee haue time to ſinne. For if a man will not leaue ſinne, till hee can ſinne no longer, ſinnes leaues him, and not hee them. Hee that will not part from his ſinne, till his ſoule bee ready to part from his body, it is to bee feared that hee parts not with ſinne, but his ſinne with him, and that hee is not willing to let go his ſinne, as long as hee is able to keepe himſelfe. O LORD preſerue mee from the deceipts of ſinne: Hide Thy face from my ſinnes, and put away all mine iniquities. Create in mee a cleane heart, ô GOD, and renew a right ſpirit within mee. Shew mee the way that I ſhould walke in, and ſtay my ſteps in thy pathes, that my feete do not ſlide.

# *Of perſeuerance in* the Faith.

THE Faith is a peereleſſe Iewell once giuen to the Saints, neuer to bee left or loſt: Without perſeuerance in it neither the fighter obtaines a victory, nor the Victor his Garland. Take away perſeuerance, and fortitude hath no praiſe, weldoing hath no reward, and a good beliefe no fauour. Not he that beganne well, but hee that holds out to the end, hee ſhall bee ſaued. Hee that is faithfull to the end of his life, he ſhall enioy the Crowne of Life, But they, that withdraw themſelues, ſhall

ſhall periſh: Thou deſtroyeſt all them (ô LORD) that go an whooring from thee. But what wilt thou do to perſeuere in the faith? Firſt, intend and purpoſe it. Secondly, pray earneſtly for it, and truſt not to thine owne ſtrength. What is man, if GOD forſake him? A Reede, a Ruſh, a Leafe, a Shadow, a Bubble, a Something Nothing. Thirdly, make nothing an Article of thy Faith, whereof there is no warrant in the Word, and profeſſing that, which is indeed a truth, bee able to proue and ſhew it out of the Word. I ſuppoſe many would haue ſtood out for the truth in Queene *Maries* daies, which did not, had they beene acquainted with the Scriptures, and ſeene them ſpeaking for it. But hee, that ſhall profeſſe Articles of the true

Faith,

Faith, and be not certainely perſwaded in his heart by teſtimonies of the Word, that they are true, doubtleſſe this man (except greater grace befall him) will not bee able to endure the tyrants ſword. What? Shall a man caſt away his life, looſe his liberty, vndo wife and children, forſake all pleaſures, profites, and preferments, and that for a faith, which he can ſhew no ground for? Though there be a ground, yet if hee ſee it not, if hee bee not ſure of it, hee will forſake his ground, and for feare giue out. Finally, receiue the faith, for the faith ſake, euen becauſe it is the good Word of God, wholeſome, true, and ſauing: And embrace it not for any externall reſpects about it, as riches, honour, proſperity, liberty, or numerositie of profeſſours.

ſeſſours. For if we follow it for theſe things, then, when they are remoued, wee ſhall forſake it; euen as rauens doe a karcaſe, when the fleſh is eaten vp, and as falſe-hearted perſons do their friends, when their wealth is gone, and their ſtate ſubuerted. If a Maiſter take liking of a ſeruant, becauſe hee ſees him faithfull and quicke, then will hee like him ſtill, whiles hee perceiues thoſe vertues in him. If hee take him for his youth or beauty, then when theſe things fayle, hee will waxe weary of him. If an Husbandman loue & eſteeme of a peece of ground becauſe it is fruitfull and pleaſant, hee will loue and make account of it, during the delicacy and fertility thereof. The Faith of CHRIST is no changling, one and the ſame for euer:

if

if wee receiue and follow it ſimply for it ſelfe, becauſe it is true, good, and needfull, then except wee ſtrangely change our ſelues, which GOD forbid, wee ſhall ſtill embrace and follow it: but if wee receiue it for the fauour of men, for honours, riches, credite, or becauſe wee would not bee out of the faſhion, then when theſe things ſhall bee ſeparated from the faith, and when the confeſſours of it ſhall bee diſhonoured, impoueriſhed, diſgraced, impriſoned, Martyred, then, then wee ſhall renounce it, and giue it our vnfriendly fare-well. For our heart will cleaue to the things it takes delight in, and will follow no thing longer, then thoſe things do follow, for which it followed it. I doubt not but that ſome, which knew our Religion

ligion to bee the truth, would haue openly acknowledged it, and not haue renounced it, in thoſe Marian daies, but that they receiued and profeſt it before, not becauſe it was true and holy, but becauſe preferment, eaſe and liberty went with it, and the ſword was for it; and when they ſaw the ſword turned againſt it, and fire threatned, they turned likewiſe, and ſet fire on their faith. A belly-god will alwaies forſake GOD for his belly. The ſhewes of Hypocrites & trencher-friends, are but as the light of Meteors, the guilt of pot-ſheards, the paint of harlots, and themſelues as vapours, ſummer-birds, or houſes of reed, which will endure neither wind nor fire; or much like whoores, which will ſhew loue whiles a man hath mony & meanes.

meanes to content their humours; but these things and their loue must die together.

## *Of Humility and* Pride.

WEE need not define humility, but rather shew it. It is an excellent vertue, and very comely for vs, that are wormes, ashes, shadowes. Mee thinkes the pollutions of our birth, the miseries of our life, and the putrefaction of vs ensuing death, being well considered, should make vs truely humble. But besides, hee whom GOD will honour, must bee humble; *For* GOD *resisteth the*

*the proud, but giueth grace to the humble.* A Bucket is not filled except it bee let downe low in to the Well: An houſe is not ſtrongly mounted, vnleſſe the foundation bee laid low. A Tree ſends downe his rootes low, that hee may ſhoot vp his branches high. Mountaines are dry and barren, when the Vallyes are well watered and very fertile. Trees ſtoope moſt, that are moſt fruitfull. The dore of Life is ſtraite and low, a man muſt ſtoop and not ſwell with pride, or elſe he cannot enter. This pride is a miſerable vice loathed of all men, except the proud; yea, neither can one proud man endure another. There was neuer any pride ſafe, though neuer ſo ſtrongly garded. For deuouring all things to vphold her ſelfe, ſhe depriues her

her ſelfe of loue, and is bereaued of all meanes, which may defend it. Pride will haue a fall. Pride was bread in heauen, but ſhee was throwne out quickely, and was neuer ſo happy as to bee receiued in againe: Other vices ſtriue onely to be; but pride would corrupt vertues and good workes, that they might not bee. If a man do good deeds and be proud of them, he hath loſt his praiſe: If he haue Nobility, beauty, ſtrength, riches, credite, learning, wit, valour, grauity, humanity, virginity, and be proud thereof hee hath loſt the grace of all theſe things, and his reward with GOD. *Œnagrius* being asked what was a proud heart; anſwered, it was vertues fanne, a ciſterne without water, and an Inne of Theeues. There are ſome ſo ambitious

bitious of promotion, that they cannot tarry oportunity, but will forcibly clime vp, though sometimes it be to their greater fall. Some, when they are got vp themselues, pull vp the ladder after them, that no man shall come vp after, except they list. Some, so they be vppermost themselues, are well content with any, but loue not any should be aboue them. Some perceiuing a man to haue some singular parts in him, farre beyond their owne, will to their vtmost keepe him vnder, fearing least his light should put out theirs, or that if hee were any body, they should be as no body. It is not vnvsuall with sundry sorts of men, by their dyet, and rich apparell, and faire appearances to beguile the world. One, to be counted a better

man

man then he is, will ruffle it out in brauery: Another will be a Subſidie-man, to ſhift a while with his Creditors, or to be reputed ſome body, being no body. Another to draw eyes vnto him will turne Pea-cocke, and in colours put downe the Raine-bow. *Pambo* ſpying a certaine woman flaunting it in very ſumptuous apparell, fell a weeping, and being asked why he wept ſo much, anſwered for two cauſes; one, the deſtruction of this woman; an other, becauſe I (quoth he) which profeſſe my ſelfe a Chriſtian, do not ſo much ſtudy to pleaſe GOD by innocency of life, as this woman deſires to pleaſe men with her vanity. Another will vent his pride in ragges, hunting after the praiſe of men, being great or rich, but ſicke of vaine glory, thirſting

thirſting to be reputed humble and contemning the world, becauſe he keeps not ſtate, as men commonly will. *Antiſthenes* may glory more in his worme coate, then a modeſt man will in coſtly garments: For pride lies in the heart, and can ſhew it ſelfe as well in ragges as in roabes. *Diogenes* ſeeing certaine yong men of *Rhodes* very richly clad, with laughter ſaid, this is nothing but pride: Afterwards ſeeing the *Lacedemonians* in ill apparell; This is (quoth hee) another kind of pride. The man ſaw that pride did not alwaies ſhew it ſelfe in brauery, and gariſh apparel, but ſometimes alſo in very beggery, and baſe aray, whiles a rich man being vaine-glorious will affect to go in courſe or baſe apparell, thereby hawking after

after the praiſe of men. Others, becauſe they would appeare more louely then they are, are wont to paint their faces, being either aſhamed, or weary of the faces that GOD and Nature lent them. It is true, nature may be corrected, but that nature muſt be plaiſtered, that I finde not. The ſinneſull ſoule may be amended and refined, but that a new face ſhould be giuen it, when the old manners and diſpoſitions are retained; and that a man would make a glorious profeſſion, where he ſhakes not off his inward rebellions, this is nothing but hypocriſie and vaine glory: So a man hauing a bad complexion of body, or colour of face, may lawfully by Art, or Induſtry, alter it, if he can, and make it better; but to lay a plaiſter on his face, to lit

and

and paint his skin, or haire, that he may ſeeme better coloured, then he is indeed, his complexion being nothing bettered, but rather waxing worſer, this is very vanity, nothing but pride and couſenage. *Phillip* King of Macedony had made one of *Antipaters* friends a Iudge: but vnderſtanding he did vſe to die his head and beard, hee diſplaced him againe; ſaying, there was no reaſon why he ſhould be truſted in an Office, ſeeing he was not truſty in his haire: It being likely that he that would vſe deceite in colouring his haire, where there was no great gaine to be gotten, would much more vſe deciept in his Office, where deceipt ſometimes brings great commodity. I haue heard a fellow ſay ſometimes, he cares not for any man, he feares no

mans

mans diſpleaſure: What doth this diſcouer, but pride, and folly, fooliſh pride, and proud folly. There is no man almoſt, but he may do the beſt man good, or the greateſt harme. Hath not a flye choakt a man? was not a raskall the death of the great French King? And yet the fellow feares no body, cares for no body. When pride is in, the wit is out: They ſay, when they ſpleene ſwels, the body pines, and whiles a caske is full of winde, it is voide of wine: So we may truely ſay, the ſoule proſpers not, vertue is in truth a ſtranger, whiles the heart doth ſwell with pride, and abounds with arrogancy and ſelfe-conceitedneſſe. In one word, there are none better then the humble, there are none worſe, then are the proud; and as ho-

nour

nor followes the humble, ſo perdition waites vpon the proud.

# *Of Hearing and* Speaking.

IT is good counſell, which Saint *Iames* doth giue; *Be ſwift to heare, and ſlow to ſpeake:* GOD hath giuen a man two eares, but one tongue, thereby teaching vs to heare more, and to ſpeake leſſe. The eares Hee hath made open, without a couer, but Hee hath incloſed the tongue within a double fence, the lips and the teeth, thereby ſhewing that we ſhould be quicke and ſwift to heare, and ſlow to ſpeake. GOD hath giuen a tongue to euery

beaſt that is voide of reaſon, but the faculty of ſpeaking onely vnto man, to whom Hee hath giuen an vnderſtanding ſpirit, whereby Hee would inſtruct vs that reaſon ſhould rule our wordes, and that our tongues ſhould not runne before our wits: And Hee hath made our eares *Erect*, to heare heauenly things, and not hanging downe (like *Blood-hounds*) as if they had beene made to heare earthly things, or lies and errours, which come out of hell it ſelfe. The eare ſerues to learne with, the tongue ſerues to teach with: a man learnes not with his tongue, nor teaches with his eares. *There is a time* (ſaith *Salomon*) *to keepe ſilence, and a time to ſpeake*: A fooles bolt is ſoone ſhot: but a wiſe man will conſider what he ſpeakes, whereof, when,

when, where, why, how, and before whom: And his words vttered in ſeaſon are like *Apples of Gold, with pictures of Siluer:* their inſide is better then their outſide, but both good. Some ſpeake very much, not becauſe they haue the Art of ſpeaking, but becauſe they want the skill to hold their peace: He, that knowes not how to hold his tongue, knowes not how to vſe his tongue: Hee is the onely skilfull man, that knowes when to ſpeake, and when to hold his peace. Either a man ſhould not ſpeake, or ſpeake to purpoſe: Either he ſhould be ſilent, or his words ſhould be better worth then ſilence. Three things are very commendable in a man, *Wiſedome* in the minde, a certaine *Manly modeſty* in the countenance, and a well gouerned

ſilence in the ſpeech : *Simonides* and *Xenocrates* were wont to ſay, that they neuer repented them of their ſilence, but that they were ſorry ſometimes for their ſpeeches. If men did well conſider that life and death is in the power of the tongue, and that in many words there cannot want iniquity; and that an account muſt one day bee giuen of euery idle word, certainely they would not ſo abuſe their tongues, as they doe, to ſwearing, and lying, to taunts, and ſlanders, to curſing, and rayling, to wantonneſſe, and vanity; neither would they bee ſo vnreuerent in the Houſe of GOD, as they vſe, by babling & whiſpering; ſeeing they ſhold come thither to pray, and not to prate, to vſe their eares, and not to abuſe their tongues.

Nothing

Nothing is ours longer then wee vſe it well; Our tongues are not ours, if wee doe abuſe them, but our enemies, for whom wee vſe them, when wee do abuſe them. An euill tongue comes from an euill heart. For were the heart good, the tongue could not bee naught. A meſſenger, which a man ſends to his neighbour, may lie, or reuile, and ſpeake euill, and deliuer a falſe errand, whether the man, that ſent him, will, or no, or though hee thinke not of it, or meane cleane contrary; but a mans owne tongue, which is the meſſenger, or interpreter of the heart, can ſay no other, then the heart doth bid it. Euill muſt bee minted in the heart, before it bee vttered in the tongue. A good heart cauſeth a good tongue,

and a naughty heart a naughty tongue.

## *Of painting the face.*

IF that which is moſt ancient be beſt, then the face that one is borne with, is better then it, that is borrowed: Nature is more ancient then Art, and Art is allowed to helpe Nature, but not to hurt it; to mend it, but not to marre it; for perfection, but not for perdition: but this artificiall facing doth corrupt the naturall colour of it. Indeed GOD hath giuen a man oile for his countenance, as Hee hath done wine for his heart, to refreſh and cheere it; but this is by refection, and not by plaiſter-worke; by

by comforting, and not by dawbing and couering; by mending and helping the naturall colour, and not by marring or hiding it with an artificiall lit. What a miserable vanity is it in a man or woman beholding in a glasse their borrowed face, their bought complexion, to please themselues with a face that is not their owne? And what is the cause they paint? Without doubt nothing but pride of heart, disdaining to bee behind their neighbour, discontentment with the worke of GOD, and vaine glory, or a foolish affectation of the praise of men. This kind of people are very hypocrites, seeming one thing and being another, desiring to bee that in shew which they cannot bee in substance, and coueting to be iudged that, they are not: They are

very groſſe *Deceiuers*; for they ſtudy to delude men with ſhewes, ſeeking hereby to bee counted more louely creatures then they are, affecting that men ſhould account that naturall, which is but artificiall. I may truely ſay they are deceiuers of *Themſelues*; for if they thinke they doe well to paint, they are deceiued; if they thinke it honeſt and iuſt to beguile men, and to make them account them more delicate and amiable, then they are in truth, they are deceiued; if they thinke it meete that that ſhould bee counted GODS worke, which is their owne, they are deceiued: If they thinke that they ſhall not one day giue account vnto CHRIST of idle deeds, ſuch as this is, as well as of idle words, they are deceiued;

ued; if they thinke that God regards not ſuch trifles, but leaues them to their free election herein, they are deceiued. Now they that deceiue themſelues, who ſhall they be truſted with? A man, that is taken of himſelfe, is in a worſe taking, then he that is caught of another. This ſelfe-deceiuer, is a double ſinner: he ſiunes in that hee is deceiued, hee ſinnes againe in that he doth deceiue himſelfe. To bee murdered of an other is not a ſin in him that is murdered; but for a man to be deceiued in what hee is forbidden, is a ſinne; it were better to bee murdered, then ſo to bee deceiued: For there the body is but killed, but here the ſoule her ſelfe is endangered. Now, how vnhappy is the danger, how grieuous is the ſin, when a man is

meerely of himſelfe indangered? It is a miſery of miſeries for a man to bee ſlaine with his owne ſword, with his owne hand, and long of his owne will: Beſides, this painting is very ſcandalous and of ill report; for any man therefore to vſe it, is to thwart the precept of the Holy GHOST in Saint *Paul*, who ſaith vnto the *Phillippians* in this wiſe, *Whatſoeuer things are true* (but a painted face is a falſe face) *Whatſoeuer things are venerable* (but who eſteemes a painted face venerable? which is venereous rather then venerable:) *Whatſoeuer things are iuſt* (but will any man of iudgement ſay, that to paint the face is a point of iuſtice? Who dare ſay it is according to the will of GOD which is the rule of iuſtice? Doth the Law

of

of GOD command it? Doth true reaſon teach it? Doth Lawes of men eioyne it?) *Whatſoeuer things are* (chaſte and) *pure:* (but is painting of the face a point of chaſtity, which is ſo commonly vſed amongſt impure whoores and curtezans? Is that pure that proceeds out of the impurity of the ſoule, and which is of deceipt, and tends vnto deceipt? Is that chaſte, which is vſed to wooe mens eyes vnto it?) *Whatſoeuer things are louely* (but will any man out of a well informed iudgement ſay, that this kinde of painting is worthy loue, or that a painted face is worthy to be fanſied?) *Whatſoeuer things are of good report: If there bee any vertue, if there bee any praiſe, think on theſe things.* But I hope to paint the face, to weare an artificiall

ficiall colour, or complexion, is no vertue; neither is it of good report amongſt the vertuous. I read that *Iezabel* did practiſe it, but I find not that any holy Matrone or religious Virgine euer vſed it: And it may perhaps of ſome be praiſed, but doubtleſſe not of ſuch as are iudicious, but of them rather hated and diſcommended. A painted face is the denils *Looking-glaſſe*: there hee ſtands peering and toying (as an Ape in a looking-glaſſe) ioying to behold himſelfe therein; for in it he may reade pride, vanity, and vaine-glory. Painting is an enemy to bluſhing, which is vertues colour. And indeed how vnworthy are they to bee credited in things of moment, that are ſo falſe in their haire, or colour, ouer which

which age, and ſickeneſſe, and many accidents doe tyrannize; yea and where their deceipt is eaſily diſcerned? And whereas the paſſions and conditions of a man, and his age, is ſomething diſcouered by the face, this painting hindereth a mans iudgement herein, ſo that if they were as well able to colour the eyes, as they are their haire and faces, a man could diſcerne little or nothing in ſuch kind of people. In briefe, theſe painters are ſometimes iniurious to thoſe, that are naturally faire and louely, and no painters; partly, in that theſe are thought ſometimes to bee painted, becauſe of the common vſe of painting; and partly, in that theſe artificial creatures ſteal away the praiſe from the naturall beauty by reaſon of their Art, when it is

not

not eſpyed, whereas were it not for their cunning, they would not bee deemed equall to the other. It is great pitty that this outlandiſh vanity is in ſo much requeſt and practiſe with vs, as it is.

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## Of Prayer.

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PRAYING is the begging of things needfull, as the remouing of ſome euill, and the conferring of ſome good: When we heare, GOD ſpeakes to vs; When we pray, we ſpeak to GOD. Some wiſh for this, and ſome for that; But I wiſh for my ſelfe: For if I haue my ſelfe, I lacke nothing; but if I lacke my ſelfe, I haue nothing. Some ſay,

ſay, *Who will ſhew vs any good?* But I ſay with *Dauid*, LORD *lift thou vp the light of Thy Countenane vpon mee, caſt mee not away from Thy preſence, and take not Thine Holy* SPIRIT *from mee.* For where His SPIRIT is, there is Life; but where it is not, there is nothing but death: And he that hath His Grace, hath all; but he that hath it not, wants all. How euer people thinke of themſelues, I for my part will thinke my ſelfe to bee the greateſt ſinner, for I know more ſinnes and imperfections in my ſelfe, then in any man elſe; and therefore I will not boaſt with the Phariſee, but beate my breaſt and ſay with the Publican, GOD *be merciful to me a ſinner:* Amongſt beggars, not the needieſt or honeſteſt, but ſometimes the ſtrongeſt, and loudeſt, runnes away with

with all the almes : But God ſees the ſecrets, and knowes the neceſſities of all His Suppliants, and beſtowes His fauours on them that are moſt humble, and pooreſt in ſpirit, not reſpecting ſtrength of ſides, loudneſſe of voyce, or ſhew of violence and importunity, but intention of Spirit, deuotion of affection, the loud cries of the heart, and inward vehemency, inward and ſubſtantiall violence and importunity. Some pray they may keep their goods, ſome their credite, others their friends or children. I will pray that I may keepe my ſelfe, for if I keepe my ſelfe, I haue ſomething, but if I looſe my ſelfe, I am nothing, yes ſome thing worſe then nothing. Some ſay, they are turmoyled with their ſins, which they cannot be rid of,

but

but still they come againe like the fits of an ague. Their course is to pray with feruency and continuance. When *Moyses* prayed, the Israelites preuailed: When Christians pray, their flesh is foyled. It is good for them to resolue, & resolutely to decree the leauing & extinguishing of thē: and further to auoide occasions, which are as matches to giue fire to them, or as bellowes to blow them vp: Thirdly, duely and daily to weigh the danger and vilenesse of them: fourthly, to meditate well of the excellency and cōmodity of those vertues, that are contrary; & finally, in no wise to forget, but to remēber to pray earnestly for GODS assistance. It is more easy to driue the deuill out of the body, then to coniure his messenger, the flesh, or any fleshly lust out of the soule, when

when it hath once taken poſſeſſion of it. Onely GOD can take the ſtrong man, binde him, and caſt him out; and GOD will not do it, except Hee be entreated. It is ſtrange to ſee how earneſtly men will begge for mony, meate, drinke, cloathes, of men, but yet forget to begge ſpirituall Graces of GOD. It appeares they begge them not, becauſe they are for the moſt part, rude, ſenſuall, impious, idle, and very enormious. Now if they did as feelingly, and as inſtantly begge grace of GOD; as they do outward things of men, certainely GOD, who is farre more mercifull and open-handed, then the kindeſt men, would not, could not deny them, but would heare their cries. Men being ſicke pray earneſtly for health, being ready to bee vn-

done

done, pray heartily to bee deliuered; but are not ſo earneſt for their ſoules to be cured, and diſburdened of their ſinnes. What is the reaſon? There men haue feeling of ſmart, of paine, of danger; but here they vſe to bee ſenſeleſſe and ſtupid, and ſcarce thinke of hell, till they bee almoſt in it. Men vſe ſometimes to be very weary of beggars, away with theſe beggars, you were here but the other day; I met with you but yeſterday; I haue not now for you; and yet all this will ſcarſe put off an impudent and cunning beggar. But Almighty GOD doth delight in beggars, prouided they aske with warrant from the *Written Word*, and in the name of the *Vncreated*, and *Eternall* WORD. The obtaining of one fauour ſhould animate vs to begge another;

other: Hee leaues not giuing, till wee leaue asking; and what Hee giues, Hee giues it *Candidè* without repining. One ſaid, ἐστω μοι ἐυχη βρῶμα, καὶ πῶμα, Prayer ſhould be his meate and drinke. But ſome with vs may ſay; meate and drinke ſhall be our prayer. The Apoſtle ſaith, *Pray continually*, but they eate and drinke continually; *Bacchus*, *Ceres*, *Venus*, are the Gods they worſhip; and a kitchin, cellar, or chamber is the Temple, they moſt delight in. In prayer there is Art enough, if there want not heart; and GODS hand is not ſtraitned, if mans heart bee enlarged. Some in prayer ſtand much vpon methode, but with GOD that prayer is methodicall, which is materiall, and wants not order, whiles it is powred in the ſenſe of want, out of

of an honeſt heart. Faith and hope are to our prayer, as wings to a Bird; ſhee cannot flye without theſe, nor it aſcend without them. There are two neceſſary qualities in euery Petitioner, Humility and Conſtancy; When wee deale with GOD in prayer, wee muſt not talke of meriting, but wee muſt begge mercy, making our ſelues (as indeed we are) worthy nothing: And wee muſt be conſtant, and not take a nay. The yong bird openeth her mouth, and neuer leaues gaping, till the damme hath ſatisfied her; ſo wee ought neuer to giue the LORD reſt, vntill Hee haue made vs a gracious anſwere: It is His faſhion of purpoſe to put men off, becauſe Hee will exerciſe, and put in practiſe, their faith and patience, and teach them to know

by

by ſenſe that they are not heard of merite, and becauſe Hee will learne them to make greater account of His fauours, when they come. What ſhall I ſay more? Hee that doth pray well, cannot liue ill: he that in his prayers dealeth beſt with GOD, in his practiſe likewiſe dealeth beſt with men.

## *Of Almeſ-deeds.*

WHAT an almes did GOD giue vs, when Hee gaue vs His Sonne? What a matter then is it if wee giue our bread, drinke, or money? The poore giue vs their prayers, what then though we giue them our pence? A prayer is more worth then

then a peny, the prayer of a Saint, then a peny in ſiluer. Prayers are of power with GOD, when ſiluer is not: But yet thy ſiluer is of reckoning with Him, if not hoorded, but diſtributed amongſt His poore ones. A man that giues an almes, doth himſelfe an almes, for as he ſhewes mercy, ſo he ſhall receiue mercy; but condemnation without mercy, belongs to thoſe that will ſhew no mercy. How can a man begge of GOD, that will ſhew no mercy to them, that craue mercy of him? Who dare aske an almes, that will not giue an almes? But I heare ſome ſay, they are poore, they haue nothing to giue: But they haue; they can giue good words, they can defend their neighbours good name, they can pray for them; ſome thing, euen the

meaneſt

meaneſt of all can do, if he liſt, wherein hee may expreſſe his charity and compaſſion. Doe what thou art able: GOD ſtands more vpon the minde, then the gift, the widdowes mite is acceptable. Some auoide poore folkes, and contemne them, loue not to dwell by them: Surely theſe men are fallen out with GOD, and now care not for the poore, which are His creatures; both in that they are men, and alſo poore men. Nay, it is grieuous vnthankefulneſſe in the richto contemn, or to be regardleſſe of them: for GOD made them poore for their ſakes, partly to do ſeruice to them, and partly that by releeuing them, they might lay vp in ſtore for themſelues a good foundation againſt the time to come, that they may obtaine eternall life:

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It is an eaſy matter to cauill againſt the poore: They are naughty people; not all: the beſt are bad enough, till GOD made them better. And who were we all, both rich and poore, great and ſmall, when GOD had mercy on vs, and beſtowed His Son vpon vs? If thou canſt not giue them becauſe they are honeſt men, yet giue them becauſe they are men, and to ſee if they will learne to mend by this thy weldoing to them. Euen a Turke, Iew, Pagan, Thiefe, may haue our almes, though not in the name of an Infidell, Hereticke, or Theife, but becauſe they are men, the creatures of GOD, in whom GOD is to bee reſpected, who is their Creator. But of all, the Saints, and ſuch as excell in vertue, ſhould haue our almes, to them our wel-

doing chiefly ſhould extend it ſelfe, for in them CHRIST IESVS doth offer Himſelfe vnto vs, Hee is the receiuer, to Him our pitty is ſhewed. Now ſure he that will deny CHRIST, doth deſerue to bee denyed of CHRIST. If wee are euen for Natures ſake to ſuccour a ſinner; then much rather are wee to releiue a Saint, becauſe beſides his Humane Nature, hee hath alſo a certaine Diuine Nature in him; Hee is not onely a creature, but a new creature, not onely a ſonne of *Adam*, but a Childe of GOD, and a Member of CHRIST; But in all our workes of mercy which wee doe, wee muſt aime at GODS Glory, and not our owne, and ſtill remember that they flow from a mercifull minde: for beneficence without benevolence,

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is but maleficence: and he, that doth an almes but not of mercy, ſhall not receiue the reward of mercy.

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# *Of Man.*

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MAN, a little world, a Map of all the world, the Lord of all inferiour creatures, was created holy and happy, good, and glorious, but now by ſinne hee is become a world of miſery, an enſample of imbecility, the ſpoyle of time, the image of inconſtancy, the picture of vanity, and very mortality. There is no creature could bee euill to man, but that man is euill to himſelfe: If a man would not, and did not hurt,

himſelfe, the deuils could not, and other things ſhould not: but things grew hurtfull, when man grew ſinnefull; and men now feele euill, becauſe they are euill, and muſt ſuffer, becauſe they ſinne. To be borne a beaſt is not a ſinne, but for wilfull ignorance and affected blindeneſſe to be compared to, or to be like a beaſt, when GOD hath endued a man with reaſon, and ſhewes him the meanes of light and vnderſtanding, this is a ſinne, a grieuous ſinne, a fault of the will, and the condition of a beaſt is better, then of this man. He was borne a man, and liues a beaſt; and this his ſinne deſerueth ſuch a puniſhment as neuer beaſt did, doth, ſhall, or can endure. Man was created to be a friend to man, but now (excepting deuils) men

are

are the greateſt enemies that men can haue: There are ſome ſerpents, beaſts, and fiſhes, which will not ſticke to make their prey on man: But all theſe doe not deuoure ſo many men, as men do. As for God, Hee is enemy to none, that truely loues himſelfe in Him. It is true, Hee is an enemy to the wicked, but it is for their wickedneſſe, let them ceaſe from their wickedneſſe, & bee friendly to themſelues, and Hee will not be their enemy, but their trueſt Friend. God made euery ſencible creature with ſome defence, Hee gaue ſome Wings, to ſome Talants, to ſome Tuſhes, to ſome Clawes, to other Hornes; but Hee hath made man Armeleſſe, to teach him to bee harmeleſſe, & He gaue him witin ſteed of weapons, that cõſidering his owne weaknes, he might ſtill

craue aide of GOD, whom hee ought to make his Caſtle, Comfort, and Defence. GOD made the world for man, and man for himſelfe; therefore the world ſhould ſerue man, and not man the world: Hee ſhould poſſeſſe and maiſter it, and not it him. And becauſe GOD made both it, and him, it for him, and both it and him for Himſelfe, there is great reaſon that a man ſhould behaue himſelfe, and vſe it ſo, as that GOD may bee glorified by him. But of all the honours wherewith GOD did honour man, this was the greateſt, that His Eternall, and true Naturall SON, aſſumed the Humane Nature, and wedded it to the Diuine in one and the ſame Perſon, and in that Nature performed, and ſuffered (euen vnto death) whatſoeuer was needfull for

mans

mans eternall Redemption, and Saluation, His Name be praiſed throughout all Generations, and for euer, Amen.

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# *Of Adam.*

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ADAM was the firſt of mankind, made of the earth by GODS owne Finger, indued with a reaſonable ſoule, voide of ſinne, and furniſhed with Wiſedome, Iuſtice, Holineſſe, and all perfections fit for that kind of Creature, yet ſo, as that hee might both looſe himſelfe and them, if it were his pleaſure. *Adam* was the roote of all man-kind; for all hee receiued, for all hee loſt, for for all hee ſtood: If hee had continued faſt

wee had not beene vndone for our mothers fault. Becauſe not ſhee, but hee ſuſtained all out perſons,. The Scripture ſaith, *in Adam all doe die:* and, *by one mans diſobedience many were made ſinners.* *Adam* in many things differs from all his children; For hee was made, but they all (except the Virgins SONNE) are begotten. Hee had GOD for his Maker, they haue Men for their fathers : Hee had no mother, but they haue; euen hee that had no Father, yet had a Mother: Hee was of clay, they are of bloud: Hee was a created, a compleate and perfect man in one day; at one time, they are a growing many yeares, Hee had ſuch a body giuen him, for quantity, qualities, and colour, till hee ſpoyled it by ſinne, as none of his poſterity, except our LORD, euer

*Further, Adam ſinned, but we all are puniſht: but now, if the father eate the ſowre grapes, the ſonnes teeth ſhall not be ſet an edge.*

euer did enioy. Hee had that authority in his countenance, and that great and abſolute command ouer all earthly creatures, which neuer any of his guilty children euer had, haue, or ſhall haue, vnto the end of the world. And finally, whereas wee are all borne ſinners, and are made Saints by our new-birth, Hee was not borne, but made a Saint, and when hee had fallen, like a deuill, hee was raiſed vp againe to be like an Angell, and was made a Saint againe, ſurer then euer hee was before. For *Adam* created, had a power not to ſinne; but *Adam* regenerated cannot looſe the grace of Regeneration: *Adam* now glorifiſed can not, hath no power to ſinne. *Adam* was the type of CHRIST, For as *Adam* was made of the earth

by GOD without a Mother, ſo CHRIST was made by GOD of the Virgin *Mary*, without the ſeed of a man: *Adam* was the father of all the liuing according to the fleſh, ſo CHRIST is the Father of all, as touching the faith: *Adam* ſlept, that *Eue* might bee made; ſo CHRIST ſlept on the Croſſe, that the Church might bee made: Whiles *Adam* ſlept, *Eue* was made of his rib taken out of his ſide; ſo whiles CHRIST was a ſleepe, His Side was pierced, and Water and Bloud iſſued, by which the Church is cleanſed. Vpon a Friday wee were all created in *Adam*; vpon a Friday wee were all Redeemed in CHRIST: By the diſobedience of *Adam*, all the children of *Adam* were made ſinners; by the Obedience of CHRIST all His Members are Iuſtifyed.

Iuſtifyed. In *Adam* all that are truely men dyed: In CHRIST all true Chriſtians are made aliue, and ſaued. *Adam* was the father of naturall life, and withall the Prince of Diſcord: CHRIST is the author of a Spirituall and Celeſtiall Life, and the Prince of Peace.

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# *Of the Virgine* Mary.

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MARY the Mother of our LORD, daughter of *Eli*, and wife of *Ioſeph*, was a Virgin, neuer knowing man, before ſhee had brought forth the SAVIOVR of the world, into the world, and continued a Virgin

euer

euer after: For though IESVS be called her First-borne, yet it is not as if shee had any other after, but because shee had no childe before Him: And al-beit *Iames* bee called the brother of our LORD, yet it is not meant that hee was of the same Wombe, but of one Bloud; for indeed they were sisters children, which Scriptures sometimes call brethren, as was the Hebrew custome: And though Saint *Matthew* say that her Husband knew her not, till shee had brought forth her First-borne Son, yet it followes not that hee knew her after, but puts it out of doubt that hee knew her not before. So it is said that *Michol* had no children till her deaths day. This Virgine questionlesse was indued with excellent vertues,

and

and was, no doubt, in godlineſſe, and other Virgine-qualities, inferiour to none, no not to the pureſt, chaſteſt, holieſt, iuſteſt, and modeſteſt, that euer liued of that Sexe. Shee was moſt bleſſed, yet her happineſſe conſiſteth in her Regeneration, rather then in her Generation, and in being the Member of CHRIST rather then His Mother, and in that ſhee bare Him in her heart, as well as in her Wombe. The WORD was not onely made Fleſh in her, but ſhee alſo was made Fleſh of His Fleſh, and Bone of his Bone, and was animated by His SPIRIT. She did not only bring forth that man, that was Eſſentially GOD, but ſhe alſo beleeued in that *God* that is ſubſtantially Man. And wheras other womē either bring forth nothing, as Virgins; or ſinners, as

as all mothers; this Virgin-mother brought forth a Saint, a SAVIOVR, by whom both ſhee, and all that loue Him truely, are ſaued and redeemed. I enuy not her praiſes, but I would not that the mother ſhould bee ſo aduanced, as that the Son thereby ſhould be diſhonoured; nor that whiles the creature is exalted, her Creator ſhould bee depreſſed: For euen her owne Son was her Father, Hee made her, that was made of her: Shee that gaue Him Fleſh, receiued both Fleſh and Faith from Him; and though ſhee brought Him into the world, yet Hee redeemed her out of the world. Some out of vanity will call her the Queene of heauen, ſhee is in truth a Saint in heauen, ſhining in heauenly glory, more then any Queene or Empreſſe in earthly,

earthly, here below, yet ſhee is not the Queene of heanen: For her Son receiued not his Royalty of her, neither hath Hee inueſted her with any * other Royalty, then ſuch as Hee hath beſtowed on all, whom Hee hath loued and waſhed from their ſinnes, whom Hee hath made Kings and Prieſts to GOD. It is the pleaſure of ſome to call her our Lady, a Title which ſhee knowes belongs not to her, though perhaps endowed with greater grace and glory, then any other Saint beſides. For CHRIST IESVS is our onely LORD, and hers as well as ours; and as Hee receiued not His Lordſhip from her, ſo Hee hath not beſtowed it on her. Hee is the onely Head and Husband of the Catholique Church, Militant, and Triumphant, whereof

* *I meane it not, as if any of them were either gracious, or glorious, in the ſame degree with her.*

of His mother is not a Miſtreſſe, but a Member; and which hath indeed a LORD, but not a Lady. This onely will I adde, he that ſpeakes, or onely thinkes a thought diſhonourable of the Mother, it is pitty hee ſhould receiue any honour by her SON.

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# *Of the Incarnation of* Chriſt.

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THE WORD was made Fleſh, Hee that was true GOD, became alſo true Man, without diuiſion of Perſon, or confuſion of Natures, aſſuming that Hee had not, and continuing what Hee was, Being Creator

tor Hee became a creature, that wee creatures might be brought into fauour with our great Creator: Being GOD Hee was made Man, that what wee had loſt by man, wee might recouer by Him, that was GOD and Man. Being GOD Hee tooke the nature of man vpon Him, and marryed our fleſh vnto His Deity, that man, which was for his adultery ſeparated frō his GOD, might by Him, who was truely Fleſh, be marryed and ioyned anew vnto his GOD. It was miraculous that a Virgin chaſt ſhold bring forth a Sonne, but not to be doubted of, conſidering *Gods* Omnipotēce. For He that could make the world of nothing, Hee that was able to take *Adā* out of the earth, He that could giue *Sarah* a child in her old age, He that made *Aarons* rod bud: He was as able

able (doubtleſſe) to make the wombe of a virgin fruitfull. For with him nothing is impoſſible: if he doe but ſpeake the word, it is done. It is ſtrange that God ſhould bee man, that a virgine ſhould be a mother, that the mother ſhould bee daughter to her owne ſonne; and that a mortall and weake woman ſhould conceiue & bring forth the immortall and Almighty God. But let vs turne vp our eyes to God, and grant that he is able to doe that which wee are not able fully to comprehend. In things of wonder we muſt aſcribe the reaſon of worke to the power of the worker. In a word, our Sauiour, by his Incarnation, hath honoured both ſexes: Mans, in taking of his ſhape: and Womans, by being conceiued, borne, & brought vp by a Woman: And ſo amends hath

hath beene made in that Sexe: For as a Woman brought ſinne into to the world, ſo a Woman alſo brought forth, and brought vp that SAVIOVR, by whom alone wee are deliuered from our ſinnes. As by a Woman came Sinne, Sickneſſe, Sorrow, Bondage, Errour, Death: So in a Woman came a Sauiour for Sinners, a Phyſitian for the Sicke, a Comforter of the Heauy-hearted, a Redeemer for Captiues, a Guide for Stragglers, and euen Light and Life it ſelfe for them that ſit in darkneſſe, and in the ſhadowe of Death.

# Of Miracles.

A Miracle is ſome extraordinary thing done by the power of God, aboue the courſe of nature, ſuch as was the creatio of the world of nothing, the diuiding of the red ſea, the ſtanding of the Sunne in the dayes of *Ioſua*, the Mother-hood of that vntouched Maiden, the turning of Water into Wine, and ſuch like.

Some things may bee aboue nature, as the conuerſion of a ſinner or true faith in Chriſt, which is aboue created and corrupted nature, and yet no miracle, being common, ordinary, and vſuall in the Church. Some things

things are ſtrange and wonderfull, yet no miracles, becauſe there are naturall cauſes of them, though perhappes not certainly diſcerned alwayes, nor of all, as Comets, Earth-quakes, Eclipſes, (excepting that Eclipſe of the Sunne at the Crucifixion of Chriſt, which to ſee it was aſhamed and amazed:) ſo it is maruailous, (but not miraculous) that the Crocodile ſhould eate, and not moue his neather-iaw, that the Salamander ſhould indure the fire vnburnt, that Piſmires ſhold prouide for Winter, that the King amongſt the Bees ſhould onely want a ſting, that a Worme ſhould worke out Silke, and that a Spider ſhould draw a Webbe out of his owne bowels to intangle the Flies with. Furthermore, ſome things are ſtrange and beyond nature,

yet

yet not miraculous, not truely miracles, becauſe they are done by the power and aſſiſtance of the Diuell, as are many things ſaid and done by ſuch are poſſeſſed of Diuels. Miracles were wrought in the Primitiue Church very often, till the Chriſtian Faith was ſufficiently confirmed: but now hauing beene ſo aboundantly confirmed, ſo generally beleeued, hee were himſelf a very wonderment, that will not now beleeue it without a wonder. And becauſe that Antichriſt ſhall come with his lying wonders; that is, either not true, but appearing to bee true; or, truely tending to maintaine his lies and errors, therefore we muſt take heed of wonders, that we be not by new wonders miſled and drawne away from the old way. For his wonders ſerue

not

not to confirme the faith, but to try the faithfull. This is a Leſſon neuer to be forgotten, No ſigne, no wonder, no miracle muſt withdraw vs from Chriſt and his faith: but and if any Man or Angell ſhould preach otherwiſe then we finde written in the holy Scriptures, or ſhall preſume to adde to, ſubſtract from, or to change the faith receiued, wee are to hold him as accurſed. *If there ariſe among you a Prophet, or a dreamer of dreames,* (ſaith *Moſes*) *and giue thee a ſigne or a wonder, (and the ſigne & wonder which he hath told thee, come to paſſe) ſaying, Let vs goe after other Gods, which thou haſt not knowne, and let vs ſerue them:* What then? *Thou ſhalt not* (quoth he) *giue eare to the words of the Prophet, or dreamer of dreames:* Why ſo? *For the* LORD *your* GOD *proueth you*

*to*

*to know whether you loue the Lord your God with all your heart, and with all your soules.*

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# *Of Marriage.*

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MArriage is the Coniunction of but one man, and but one woman: for if it were lawfull to haue two wiues at once, our Sauiour would not haue said, that hee that puts away his wife, except for adultery, and marries another, commits adultery. The Man and his Wife are a matrimoniall Creature: the Man is as the soule, and the Woman is as the body. The Man [as Soule] is to animate and rule, the Woman [as body] is to be animated and ruled of the Man. The

soule

ſoule (they ſay) followes the temperature of the body as concerning operations: and it is often likewiſe ſeene that the houſe goes much after the Houſe-wifes humour: The husband is the wiues head, the wife then is as the husbands body. Who but mad-men will miſ-vſe their bodies? And who but bad women will miſ-vſe their heads? Our women are very curious in decking and dreſſing of their heads, I would they were as carefull in pleaſing of their husbands. I hold them beſt carefull, that are carefull of both their heads together. Of both her heads, what if I ſaid her husband was the better? For her owne head is but head of her body, but her husband is head both of her head, and of her body: her head ſerues to rule her

body, but her husband ſerues to rule her head; her head is the better part of her body, but her husband is the better part of her ſelfe. It is true, hee without her is a bodileſſe head; and as true againe, ſhee without him is a headleſſe body: Wiſedome, Fore-caſt, and Direction, belong to the head, to Obey, to Bend, and to bee Gouerned, are for the body. Sure hee is an ill head, that wanteth wit, fore-caſt, care, and gouernement; and ſhe is as bad a body, that is vnruly, vntractable, and which wil not be directed. A good wife is like a Marchants Ship, laden with all kinds of vertues, as it were with wares; ſhee is for labour, and not to lie ſtill, and is fitted for burthen rather then for battery; Her Pilot and her Owner is her husband. It is certaine, women

muſt

muſt be obedient to Princes, as Subiects; to Paſtors, as Sheepe; but to their husbands onely as they are their wiues. Wee require in a looking-glaſſe principally, that it do truely ſhewe vs the colour of our faces, for though it be ſet in gold, or bee deckt with pearles, yet if it bee deceiptfull, wee care not for it; the Gold or Pearles may bee eſteemed, but it is condemned. The principall commendation of a wife, is not gold, ſilver, wealth, or outward braue ry, but Modeſty, Chaſtity, Piety, Verity, Sobriety, and Humillity; If theſe things bee in her, ſhee is worthy loue, and will win the heart of any man, that is a man, and not a Bedlem, that is a man, and not a deuill: But though ſhe bring wealth and worſhip with her, yet if theſe things be wan-

ring in her, which were chiefly expected of her, and are most required, surely she is but as a deceiptfull glasse; a man is meerely cousened in her: And though she haue brought with her coffers of gold, yet can she not but be in truth contemned, except she mend her manners. Riches, Beauty, Brauery, greatnesse of birth, in a vicious, proud, profane, and head-strong woman, are but as good flowres, or fine feathers, stuck in a peece of dung.

## Of a King.

Giue vnto *Cæsar* the things that are *Cæsars*. *Cæsar* is euery free, full, and absolute Monarch. The things of *Cæsar* are

are Loue, Honour, Reuerence, Obedience, Fidelity, Tributes, Subſidies, Cuſtomes, and ſupreme Authority vnder God, ouer all his Subiects in all Temporall and Secular things. A King is a certaine Mixed Creature, made of all the people in a Kingdom. Man is a little world, and a King is a little Kingdome: There is not a man within his Kingdome, but he is as a part and member of the King: Therefore as euery member of the body ſerues in his place for the good of the whole body, and is obedient to the head, where wiſedom, power, prouidence, and gouernment lyeth: So euery Subiect ſhould ſerue for the good of the State, and ſeek it in his place, and ſhold ſhew himſelfe obedient to the King, who is his Head: And as the head challengeth a right

in euery member, and therefore doth good vnto them all, and is affected with compaſſion, if euen the ſmalleſt of them bee wronged, or ill affected: So a King hath a certaine right in all his ſubiects, hee ſhould animate and rule them all with his authority, and by his Lawes: hee ſhould ſtudy the welfare of them all, and ſhould be affected truely with all their wrongs and miſeries. The head will yeeld to the cutting off an ill-affected member, chuſing rather that one ſhould periſh, then all; but it is not ſimply delighted in the death of any of the members. So a good King loues not to deſtroy any of his ſubiects, but had rather ſaue a thouſand, then kill one; yet hee doth, as it were, enforce himſelfe to draw his ſword, as knowing that it is

better to cut off one, then diſturbe, or looſe all. But though the head may determine to cut away a member, yet doth it not by it ſelfe, but by ſome other member, or inſtrument: ſo though iudgement and determination belongs vnto the King, yet executions thereof are fitteſt by farre to bee performed of others. But al-be-it the head agree to the deſtruction of a member, yet no member is ſeene to lift it ſelfe vp againſt the head with violence (as it were) to ſtrike, or hurt it: So is it altogether ſauage and vnnaturall for Subiects to lay violent hands vpon the ſacred bodies of their King, who is as Mount *Sinai*, which was not to bee touched vnder paine of death. Mercy and Iuſtice are two ſaue-gards of a King, and moſt comely for

him. If nothing can be ſafe from him, there can be no ſafety for him: His ſafety and ſecurity ſtands in the ſafety and ſecurity of his Subiects, of whom it is ſafer for him to be loued, then to be feared: It is ſurer for him to tye them to him by Princely humanity, then to exaſperate and awe them with tyrannicall ſeuerity. The King of the Bees himſelfe is alone without a ſting; Nature would not that he ſhould be cruell, and hath left his anger without a weapon. Doubtleſſe Clemency is a Princely vertue. Herein a King may ſhew himſelfe like the KING of Kings, who though able eaſily to be reuenged of all, that doe offend him, yet is he ſo indulgent, that he pardons many, and ſometimes deferres the puniſhments of His veriеſt enemies,

enemies, and ſtrikes not alwaies, when cauſe is giuen Him. Euery King ſhould remember to ſerue the KING of Kings, CHRIST IESVS, to whom all Kings are Vaſſals. It is iuſt that they ſhould be puniſht with rebellious, treacherous, vnfaithfull, and wicked Subiects, that themſelues neglect the Lawes of their SOVERAIGNE, and are vnfaithfull to their GOD: And herein a King doth moſt of all ſerue CHRIST, to wit, in doing that good, and hindring that euill, which hee could neither do, nor hinder, but as he is a King. Some think a woman may not raigne. What did *Debora* among the Iſraelites? If woemen (as many Virgines, and Widdowes) may be Ladies and Miſtreſſes of ſeruants, euen Males, Why

may they not be Queenes, if the Prouidence of heauen bring them to it. The Regall power is neither Maſculine, nor Fœminine, but Diuine. Sonnes are tyed to honour their naturall mothers, and ſurely without ſtaine vnto their ſexe, and what blemiſh or indignity can it bee to men to honour their Politicall Mother? Hee that honours an abſolute Potentate aright, whether King or Queene, honours the power and authority, which is Diuine and not Humane, and honours the perſon for the Power, & not the Power for the perſon: Bee the perſon good or bad, the Power is good, it is of GOD: And it may fall out that an euill man may bee a good Monarch: But whatſoeuer the Monarch is, the Monarchy, the Monarches power is euer good, and

and neuer bad: For there is no power, but of GOD; and the powers, that be, are ordained of GOD: Whosoeuer therefore resisteth the Power, resisteth the ordinance of GOD. And they that resist shall receiue to themselues condemnation. Let euery soule therefore bee subiect vnto the higher Powers, and not because of wrath onely, but euen for conscience sake.

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# *Of Death.*

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DEATH is not euill, but to an euill man, for to the godly death is good, to the wicked death is euill; to him it is the dore of life, to this it is the entrance into hell. The sting of death

death is ſinne, pull out this ſting, repent of ſinne, and death can do hurt, but good. Flye from ſinne, and death cannot be fearefull. The ſooner the Saint dies, the ſooner hee comes to his Crowne. The longer a man liues, the more time he ſpends vpon the Seas; the ſooner a man dies, that dies well, the ſooner he comes into the hauen. Hee dies well, that liues well; a bad death cannot follow a good life. He liues and dies well, that liues and dies in the faith and feare of IESVS CHRIST, who is Reſt to him that trauels, Health to him that is ſicke, Refreſhment to him that is weary, and Life to him, that dyeth either for Him, or in Him. Death is not euill, but an euill death: This euill death no man dyeth, which dyeth either In, or For the

the ſeruice of CHRIST IESVS.

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# *Of the Immortality of* the Soule.

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THE ſoule (ſaith *Auſten*) is a created Subſtance, Inuiſible, incorporeall, Immortall, being like to GOD, that made it. It is poſſible that the ſoule ſhould be deſtroyed, as it was for the Sunne to ſtand ſtill, for the ſea to ſtand diuided, for the fire not to burne the three children, but this is not by the nature thereof, but in regard of the power of GOD, who

who is able, if Hee pleaſed, to turne the whole world into nothing, as Hee once made it of nothing. But indeed the ſoule of a man ſhall neuer die, ſhall neuer bee diſſolued as is the body, but continueth whole and firme for euer. For the proofe hereof I ſuppoſe it the ſureſt way for euery man to fortifie himſelfe with the vndoubted teſtimonies of holy Writ. *The Spirit* (ſaith *Eccleſiaſtes*) *returnes to* GOD *that gaue it.* The ſoule of the poore beggar was in ioy, but the ſoule of the rich Epicure was in torment, after their bodily death. CHRIST ſaid to the Thiefe now a dying: *This day ſhalt thou bee with Mee in Paradiſe*: And to His FATHER, *Into Thine hands I commend my Spirit. Steuen* being now ready to depart, prayed, LORD IESVS,

*receiue*

*receiue my ſpirit.* Saint *Paul* ſaith, *Wee loue rather to remoue out of the body, and to dwell with the* LORD: And againe, *I deſire to bee diſſolued, and to bee with* CHRIST. By which it is moſt certaine that the ſoule doth liue after the body is dead: But what though the ſoule ſhall liue for euer, if it liue in paine, as the ſoules of the damned do? Surely it were better not to be, then to be tormented and out of eaſe: Therefore let vs die before wee die, and leaue our ſinnes before wee leaue the world. If our ſoules do die to ſinne in this life, they ſhall not die by ſinne in the life to come: If they liue to GOD by grace in this world, they ſhall liue with GOD in glory in the world to come. The world is mortall, but the ſoule of man is immortall; Why

ſhould

ſhould that, that is immortall, bee pind on that, that is mortall? Why ſhould the ſoule that cannot die, be buried in the loue of thoſe things that cannot but die, and come to nothing? The body is mortall, the ſoule is immortall: why ſhould wee make more account of That, then This? Why ſhould we deſire a good body, and care not though wee haue a naughty ſoule? If we neglect our ſoule, we ſhall not ſaue our body: if we forget our ſoules, we forget our ſelues. The ſoule was not made for the body, but the body for the ſoule: The ſoule therefore ſhould be preferred to the body, but he which neglects the chiefeſt, and ſets moſt by the meaneſt, corrupteth both, and condemnes himſelfe; But he, that looketh well to his ſoule, though hee be

more

more careleſſe of the body, yet he ſhall not proue vnlucky; for intendring the ſafety of his ſoule, hee ſhall ſaue his body alſo.

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# *Of the Reſurrection* of the Body.

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THERE is a reſurrection of the iuſt and iniuſt; the iuſt ſhall riſe to iudge, the iniuſt to be iudged; the iuſt ſhall be abſolued, the iniuſt ſhall be condemned: Euen that body that fell, the ſelfe-ſame ſhall riſe againe by GODS Omnipotency: For euen they that ſleepe in the duſt ſhall riſe; that muſt riſe againe that fell; this mortall muſt put on Immortality. *I ſhall ſee*

GO

GOD *in my flesh* (saith *Iob*) *mine eyes shall behold Him, and none other for mee.* If there were no resurrection, then is not CHRIST risen againe, for in Him we all dyed, in Him we are all raised vp from death; and this we haue in *Spe*, the day shall come when we shall haue it in *Re.* Neither is there any reason that another body, and not the same, which serued CHRIST, and suffered iniuries for Him, should be giuen vnto a man; but it is most iust that the same body, which was burnt, or butchered, for CHRIST, should be glorified of CHRIST, and that a man should receiue his reward and rest, in that body, in which he performed his seruice. The body restored shall be a true body, and not a Spirit: For *Gloria non tollit naturam, sed extollit:*

Glory

Glory doth not deſtroy, but perfite, Nature. All defects, deformities, weakeneſſes, and imperfections, ſhall be remoued, and all fulneſſe, feature, fauour, ſtrength, and perfections, ſhall be giuen it: And whereas many fall in their infancy, children of a ſpanne long, yet it is not to be imagined that they ſhall be raiſed vp of ſuch a ſtature, but in the ſtature of a man, and yet the ſame body; euen as the body of an old man for ſubſtance is the ſame it was in his youth, or child-hood, though enlarged, and otherwiſe diſpoſed. And al-be-it it ſhall riſe a ſpirituall body, yet it followeth not that it ſhall be a Spirit, no more then it was ψυχὴ a ſoule when it fell, becauſe it was ψυχικὸν an animall, or (ſoule-body) naturall body: but it is a naturall body now, becauſe

cauſe it is nouriſhed and preſer-ued by naturall meanes, as food, rayment, ſleepe, phyſicke, re-creation, labour: A ſoule-body, becauſe it is gouerned of the ſoule; ſo it is called then a ſpiri-tuall body, becauſe it ſhall be at the Spirits command, and ſhall bee more pure and ſubtill and fuller of agility, then it is in this world, and ſhall not haue need of ſuch naturall and bodily helpes, to ſuccour and ſuſtaine it. In a word, all glorified bo-dies ſhall haue a temper of ele-mentary qualities brought to ſuch an equality, that heate ſhall not ouercome moyſture, nor this that, but there ſhall be peace for euer without diſcord and contention. There is no-thing goes from theſe bodies, nothing is put to them; there is no defect, no ſuperfluity, no ali-ment,

ment, no excrement; their temperature is altogether invariable. Neither may it ſeeme harſh to any, that theſe our bodies ſhall be raiſed vp againe; For GOD that knowes their frame, and is thoroughly acquainted with their ſubſtance, is Omnipotent and Eternall, and can moſt eaſily do it. If an Image or Statue were broken in peeces, yet ſo long as the worke-man, that made it, liues, and whiles his skill laſteth, his memory and fancie faile not, and matter wanteth not, there is hope it may be made againe, as good as euer. But GOD our Maker is One and the Same for euer, and both can and will performe all his Promiſes made in His Word. *The howre ſhall come, in which all that are in the graues ſhall heare His Voyce* (the voyce of the Son

of

of man) *and they ſhall come forth, that haue done good, vnto the reſurrection of life, but they that haue done euill vnto the reſurrection of condemnation.* O that my ſoule might riſe from ſinne in this world, that my body might riſe from death to Life and Glory in the world to come.

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# *Of the laſt Fudgement.*

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WEe muſt all appeare before the iudgement ſeate of CHRIST: Hee ſhall iudge the world, that was iudged of the world: Hee ſhall condemne ſinners, who was Himſelfe condemned for a ſinner:

ner: Hee will recompenſe to euery one according as his deeds haue beene, and no man ſhall eſcape His Power: Faire words can not deceiue Him, gifts cannot corrupt Him, intreaty cannot moue Him, fig-leaues cannot delude Him: But as men haue brued, ſo ſhall they drinke; euen as they haue baked, ſo ſhall they eate. They that haue done well, ſhall ſpeed well, but they that haue followed reprobate and wicked courſes, ſhall be condemned. The more Grace men haue ſhewed, the more Glory they ſhall receiue: and the more men haue ſinned, the more ſmart they muſt ſuffer. O that wee could ſay with Saint *Ierome*, As oft as I thinke of that day, I tremble all ouer; For whether I eate, or drinke, or whatſoeuer elſe I do, me thinkes

I heare that terrible Trumpet ſounding in mine eares, (*Surgite mortui, venite ad iudicium*) *Ariſe yee dead, and come to iudgement.* O that we would iudge our ſelues in this world, that we might eſcape the fearefull iudgement of the wicked in the world to come.

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## *Of Life Eternall.*

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THEY, that haue ſerued GOD aright in this world, ſhall liue eternally with GOD in the world to come. They that haue liued vnto CHRIST, and haue dyed in the faith and feare of CHRIST, ſhall be raiſed by the Power of CHRIST, and ſhall enioy His face for euer to their vnſpeakeable com-

fort

ſort, and contentment, and as men haue excel'd in grace, ſo they ſhall exceed in glory. It is more eaſy to tell what ſhall not be in that life, then what ſhall be. There ſhall be no mourning, nor miſery, no want, nor weakeneſſe, no ſinne, nor ſorrow, no wearineſſe, nor weeping, no death, nor dolour, no hunger, nor thirſt, no ach, nor anguiſh, no diſeaſes, nor diſcontentments, no troubles, nor tentations. But what ſhall bee there, who is able to expreſſe? No eye hath ſeene, no eare hath heard, no heart hath yet conceiued. What are the good things which GOD hath prepared for thoſe that loue Him. There is ſupreme Felicity, perfite Liberty, true Charity, ſweete Eternity, immortall Happineſſe, and happy Immortality, Eternal

Security, and ſecure Eternity. There GOD ſhall be ſeene without end, loued without loathing, and prayſed without wearines. There is whatſoeuer is deſired, and nothing is deſired which is not there; Thy food is not thy rayment, nor it thy light, nor theſe thy mony: but there God will be all in all to all his children. They ſhall poſſeſſe him, and he them for euer, and for euer: For that life ſhall ſee no death, thoſe ioyes ſhall haue no end, that ſtate ſhal neuer ſuſtaine a change. This life, this ſtate, theſe ioyes, God of his mercy grant vs for Chriſt Ieſus ſake. To whom with the holy Ghoſt be aſcribed all honor, praiſe, power, might and maieſty, now and euermore, Amen.

*Trin-vni Deo Gloria.*